A Study of the *Kāyagatāsati Sutta* and Related Texts Concerning Buddhist Meditation Practice

By

Meas Savoeun (Sumedho)

A Thesis Submitted in Partial Fulfillment of
The Requirement for the Degree of
Master of Arts
(Buddhist Studies)

International Master Degree of Arts Programme
Graduate School
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The Graduate School, Mahachulalongkornrajvavidyalaya University, has approved this thesis as a part of education according to its curriculum of the Master of Arts in Buddhist Studies.

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Abstract

The present thesis is a case study with respect to an analytical study based on the *Kāyagatāsati Sutta* of *Majjhima Nikāya*; in particular to study the *Kāyāgatāsati* principles which are closely relevant to other sources appearing mainly in the four *Nikāyas* of the *Suttanta Piṭaka*. This thesis work has consisted of the following three objectives, namely: (i) To analytically study the concepts of *kāyagatāsati* and related texts to other sources in the Pali Canon, (ii) To study the development of *kāyānupassanā* as an approach to the understanding of its reality, and (iii) To analytically compare and contrast the two relative to *samatha-vipassanā* practices; and apply into the daily life practice so as to achieve its ultimate goal.

The general concepts of *kāyagatāsati* related to other sources as appearing in Buddhist texts, either in the Buddhist canonical texts or in the other Buddhist texts, have been analyzed for a better understanding in the way of systematic and academic writing. Through studying in detail, this research work has broadly dealt with a large number of Buddhist doctrines and Pali terms, particularly the Pali terms using in this research work, which are rarely found in the *Kāyagatāsati Sutta*. Moreover, through carrying on writing the related items, the relevant sources of the certain Buddhist texts, both in the early-canonical texts and the post-canonical literature have been accordingly examined.

The discovered related data was studied from the discourse itself and other related Buddhist texts as an approach to the clear understanding of reality by means of the development of Buddhist meditations (i.e., the tranquility and insight meditation) through the principles of *kāyagatāsati* practice. On the other hand, significant data was found in this present work to give a clear comprehension on the applicable aspects based on the discourse and other related texts, particularly in the other two main discourses of the *Satipaṭṭhāna* described in detail including the contemplation of the physical body (*kāyānupassanā*) used also as a synonymous term with *kāyagatāsati*. In order to make sure that my exploration and research work of the *Kāyagatāsati Sutta* is generally relevant to both theoretical aspects and practical techniques of Buddhist meditations: this research work has found that the *kāyagatāsati* is basically characterized as various aspects of Buddhist meditation practices, such as the mindfulness of breathing, the bodily postures and daily activities, the four elements of the body, the thirty-two parts of the body, the repulsive nature of the body either internally or externally by way of the nine charnel ground contemplations, etc.

The *kāyagatāsati* practice in a correct way may give rise to lots of benefits, that which gained from a suitability of *samatha-vipassanā* development into a daily life of practice. Thus, with the right understanding of its practical technique, as a good result it will give rise to a supreme fruitfulness and leading to the supreme sense of urgency, to the supreme liberation, to the attainment of insight and vision, and to the real happiness of life here and now. Therefore, this present thesis in chapter V has drawn some suggestions as well for any additional research, which will be a useful and beneficial for future research work.

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Meas Savoeun (Sumedho)

27 June 2010

List of Abbreviations

In quoting the Pali sources, the references are given according to the volumes and page number of the PTS edition.

Sources:

A	*Aṅguttara-nikāya*
Abhidh-s	*Abhidhammatthasaṅgaha*
D	*Dīgha-nikāya*
Dhp	*Dhammapada*
Dhātuk	*Dhātukathā*
M	*Majjhima-nikāya*
Paṭis	*Paṭisambhidāmagga*
S	*Saṃyutta-nikāya*
Vibh	*Vibhaṅga*
Vibh-a	*Vibhaṅga-aṭṭhakathā*
Vin	*Vinaya*
Vism	*Visuddhimagga*
Vimu	*Vimuttimagga*

For Example:

1) A I 41

A	= Aṅguttara-nikāya
I	= volume number
41	= page number

2) Dhp 19

Dhp	= Dhammapada
19	= verse number

3) Vism.IV.199

Vism.	= Visuddhimagga
IV	= chapter
199	= page number

Other Abbreviations

BD	Buddhist Dictionary by Venerable Nyanatiloka
BPS	Buddhist Publication Society by T. W. Rhys Davids, and William Stede
DB	Dictionary of Buddhism by Venerable P. A. Payutto
e.g.	exempli gratia
etc.	et cetera/ and others
f.	forward/ following
fn.	footnote
ibid.	in the same book/ article as quoted in previous note
i.e.	id est/ that is to say
n (n).	note (s)
no.	number
op. cit.	the work quoted (in the specified note)
PED	Pali-English Dictionary
PTS	Pali Text Society
pto.	please turn over: used at the bottom of a page when there is more writing on the other side.
p (p).	page (s)
pub.	published or publication
tr.	translator/ translated by
v (v).	verse (s)
viz.	videlicet
vol (s).	volume (s)

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Chapter I

Introduction

1. 1 Background and Significance of the Problem

Kāyagatāsati Sutta,[1] the Discourse on the 'Mindfulness of the Body,' (the *Sutta* 119, *Majjhima Nikāya*), is one of the Buddhist meditation techniques of mental training, as appeared obviously in the Pāli Canon or *Tipiṭaka*; and it is among all the discourses given by the Buddha and some by his great disciples, consisting of a particular meaning and inspiration in terms of the meditation practice itself. Every discourse was basically tailored by the Buddha to its specific audience, to be useful for their situation and to the level of their capacity for understanding the truths.

Kāyagatāsati is one of the branches of mind training dealing fundamentally with the technique of meditation development, i.e., Tranquility Meditation (*samatha-bhāvanā*) and Insight Meditation (*vipassanā-bhāvanā*). It may be based on the most important part of the discourse named *Mahāsatipaṭṭhāna Sutta* given by the Buddha, as occuring twice in the *Suttanta Piṭaka*, known as "*Cattāro satipaṭṭhānā*" meaning "the four foundations of mindfulness"[2], which is generally called "*Ekāyano maggo*" meaning "the only way for the realization of *Nibbāna*"[3], and on the other hand, it is interestingly found in the fact that the term "*kāyagatāsati* (the mindfulness of the body), a word which in *Sutta* usage is synonymous with *kāyānupassanā* (the contemplation of the body)",[4] which is one of the four foundations of mindfulness.

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[1] M III 88-99, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Kandy: BPS, 1995), pp. 949-958.

[2] D II 290, Maurice Walshe, tr., **The Long Discourses of the Buddha** (Dīgha Nikāya), (Kandy: BPS, 1995), p. 335.

[3] Ibid.

[4] Bhikkhu Anālayo, **The Satipaṭṭhāna** (The Direct Path to Realization), (Kandy: BPS, 2003), p. 121.

According to the *Visuddhimagga* (the Path of Purification), *kāyagatāsati* is one of the ten recollections (*anussati*) in the forty kinds of Meditation Subject (*samatha-kammaṭṭhāna*). The ten recollections are as follows: the recollection of the attributes of the Buddha, the recollection of the attributes of the *Dhamma*, the recollection of the attributes of the *Saṅgha*, the recollection of morality, the recollection of generosity, the recollection of the *devas*, the recollection of peace, the recollection of death, the mindfulness occupied with the body, and the mindfulness of breathing.[5]

The significant problem of the study of the *Kāyagatāsati Sutta* is whether it can be applied into practice in terms of *samatha* or *vipassanā* teachings; or it may be possible to practice it in both systems. That is the reason why it should be studied thoroughly and in detail to find out the correct way to deal with it in order to get a better understanding in appropriate application based on the *kāyagatāsati* practice.

On the other hand, the main purpose is to study the discourse of *kāyagatāsati* to do further research to explore the outlines of *Kāyagatāsati Sutta* regarding the various aspects of meditation practices. The main sections as showed separately in the discourse with regard to the mindfulness of the body are presented, i.e., the mindfulness of breathing, mindfulness of different bodily postures, full awareness of various physical activities, contemplation on the bodily parts in its repulsive nature, analysis into its anatomical parts of physical elements, contemplation of the dead body in nine consecutive stages of its physical decay, absorption levels attained from its application, progress through mindfulness of the body, and finally the benefits of mindfulness of the physical body.

The considerable importance of *kāyagatāsati* practice may be seen that one has devoted himself to develop and repeatedly practice it; he will surely be liberated from suffering. Historically, during the Buddha's time there were many young monks who had attained liberation and became *arahants* (the perfectly worthy ones) by reflecting on the impure parts of the body. One who practices the *kāyagatāsati* (the mindfulness as regards the physical body) develops *asubha-saññā* (the notion of loathsomeness) of the body. This loathsomeness of the body

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[5] Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma** (The Abhidhammattha Saṅgaha), (Kandy: BPS, 1993), p. 333.

leads to dispassion, i.e., the suppression of *rāga* (lust)[6], and it is one of the meditation subjects very suitable for those who are of *rāga-carita* (the lustful temperament) by the nature.

In general most ordinary people with a lustful nature are strongly attached to their body as well as to others' bodies by lust and do like or love beautiful things. This is the main problem causing them to be reborn again and again for a long *saṃsāra*, the round of countless rebirths and deaths, nothing happy and pleasurable but just suffering. Therefore, the best way to suppress that *rāga* and the best remedy to cure the *rāga*-diseases is the *asubha-kammaṭṭhāna*, and it was made a standard or compulsory *kammaṭṭhāna* during the time of the Buddha, especially for young monks.[7]

To develop and practice one thing, that is to say, the meditation subject regarding the mindful reflection on the repulsive nature of the body (*kāyagatāsati*), for sure will give rise to great benefits in this present life and the next lives coming, as the Buddha said that:

> Monks, one thing, if practiced and made much of, conduces to great thrill, great profit, great security, after the toil, to mindfulness and self-possession, to the winning of knowledge and insight, to pleasant living in this very life, to the realization of the fruit of release by knowledge.[8]

It is of course to understand more deeply the theoretical level of meditation technique as a main support to or as playing a crucial role in the Buddhist practices; on the other hand: to understand clearly even one or a few discourses in the Buddhist Texts is quite sufficient for one who is devoted to follow and practice accordingly so as to reach the final goal of Buddhism. However we are required to keep abreast of both the theory and practice so that we will be able to practice effectively and succeed in our aspiration, gained from the correct understanding and proper practice. Therefore, the discourse on *kāyagatāsati* will be studied in detail as one part of the understandings, and to investigate the relevance of this

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[6] Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** (Yangon: Mya Mon Yadanar Publication, 1995), p. 363.

[7] Ibid., p. 360.

[8] A I 41, F. L. Woodward, tr., **The Book of the Gradual Sayings** (Aṅguttara Nikāya), (Oxford: PTS, 2000), p. 39.

framework by tracing it back to what the Buddha said in his teachings, as noted in the Pali Canonical Texts.

1.2 Objectives of the Research

1.2.1 To analytically study the concepts of *kāyagatāsati* and related texts to other sources in the Pali Canon.

1.2.2 To study the development of *kāyānupassanā* as an approach to the understanding of its reality.

1.2.3 To analytically compare and contrast the two relative to *samatha-vipassanā* practices; and apply into the daily life practice so as to achieve its ultimate goal.

1.3 Statements of the Problems Desired to Know

1.3.1 What are the concepts of *kāyagatāsati* and related texts to other sources in the Pali Canon?

1.3.2 How to develop *kāyānupassanā* as an approach to the understanding of its reality?

1.3.3 How to analytically compare and contrast the two relative to *samatha-vipassanā* practices; and how to apply it into the daily life practice so as to achieve its ultimate goal?

1.4 Definitions of the Terms Used in Research

***Satipaṭṭhāna*:** derives from two words, that is '*sati*' and '*paṭṭhāna*', which are combined together means that "the establishment or foundation of mindfulness or awareness". There are four following aspects of the *satipaṭṭhāna*, namely:

- The contemplation of the body (*kāyānupassanā*),
- The contemplation of the feelings (*vedanānupassanā*),
- The contemplation of the mind (*cittānupassanā*), and
- The contemplation of the mind-objects (*dhammānupassanā*).

***Kāya*:** refers to either the physical body or the mental body. In the case it is either a collective name for the four mental groups (feeling, perception, mental formations, and consciousness) or merely feeling, perception and a few of the mental formations. *Kāya* has this same meaning in the stereotype description of the third absorption "and he feels joy in his mind or his mental constitution, and of the attainment of the eight deliverances;" having attained the eight deliverances in his mind, or his person. *Kāya* is also the fifth sense-organ, the body-organ.

***Kāyagatāsati*:** the mindfulness with regard to the body; sometimes it refers to the contemplation on the 32 parts of the body; sometimes it refers to the contemplation of loathsomeness of the body, or sometimes it refers to the reflection of impurity of the body. It is synonymous with *kāyānupassanā* which means the contemplation or observation of the body.

***Sakkāya-diṭṭhi*:** the personality-belief or the self-identification view; it is one of the ten kinds of *saṃyojana* or *saṅyojana* (fetter), which binds all beings to the cycle of rebirths and deaths (*saṃsāra*), i.e., the self-identification views (*sakkāya-diṭṭhi*), uncertainty or skepticism (*vicikicchā*), grasping at precepts and practices (*sīlabbata-parāmāsa*), sensual passion (*kāma-rāga*), resistance or ill-will (*vyāpāda*); passion for form (*rūpa-rāga*), passion for formless phenomena (*arūpa-rāga*), conceit (*māna*), restlessness (*uddhacca*), and unawareness or ignorance (*avijjā*).

***Sabhāva-dhamma*:** the true intrinsic nature, condition of nature; any phenomenon, event, property, or quality as experienced in and of itself.

***Lakkhaṇa-dhamma*:** the three characteristics or characteristic marks inherent in all the conditioned phenomena – being inconstant or impermanence, being stressful or suffering, and not-self or no soul.

***Samatha*:** tranquility, calm, serenity, or quietude of the heart; it refers to the concentration (*samādhi*), which is the practice of centering the mind in a single sensation or preoccupation, usually to the point of *jhāna* absorption.

***Vipassanā*:** the insight, intuitive vision, introspection, contemplation, intuition, insight development, or clear intuitive insight

into physical and mental phenomena of five aggregates (*nāma-rūpa*) as they arise and disappear, which are influenced by three characteristic marks (*ti-lakkhaṇa*), i.e., the impermanence (*anicca*), the suffering or unsatisfactoriness (*dukkha*) and not-self or no soul (*anattā*); and practically refers to four *satipaṭṭhānas* (the foundations of mindfulness).

Ñāṇa**:** the knowledge, intelligence, insight, conviction, recognition, comprehension or insight. It is a synonym for *paññā* (wisdom); and also *vipassanā* (insight).

Jhāna**:** the absorption, trance, or meditation attainment, refers to the eight types of *jhāna*, i.e., the four meditative absorptions of the fine-material sphere (*rūpa-jhāna* or *rūpāvacarajjhāna*), and the four meditative absorptions of the immaterial spheres (*arūpa-jhāna* or *arūpāvacarajjhāna*), which are generally developed by the practice of one of the forty subjects for development of the Tranquility Meditation (*samatha-kammaṭṭhāna*).

Nīvaraṇa**:** the hindrance, the mental defilement or the obstacle of the mind, regarded as the unwholesome state of the mind that arises generally in the ordinary persons or *puthujjana*; it can be clearly and easily seen and experienced by the meditator during meditation practices, that is the five hindrances to concentration (*samādhi*), i.e., sensual desire, ill-will, sloth and torpor, restlessness and anxiety, and skeptical doubt.

1.5 Review of the Related Literature and Research Works Concerned

Bhikkhu Anālayo, The *Satipaṭṭhāna*: The Direct Path to Realization, Kandy: BPS, 2003.

This book of the academic research work is based on exploration of the *Satipaṭṭhāna Sutta* and its relevant discourses found in the Pali Canonical Texts together with actual practices. The research may refer to some aspects similar to the outcomes of Bhikkhu Anālayo's Ph. D. Research at the University of Peradeniya in Sri Lanka and his personal practical experience as a meditating monk. It attempts to explain in detail the significance and the practice according to the exposition in the *Satipaṭṭhāna Sutta*. Bhikkhu Anālayo also gives a practice-related

perspective on the more scholarly expositions, and provides the relevant background information from the original sources. In addition to these, he has also consulted the selected modern meditation manuals and recent publications. Therefore, his sources are annuals and recent publications, and it is an excellent key secondary source for this present research. This research intends to extend Anālayo's work by deeping into investigating *kāyagatāsati*.

Mahāsī Sayādaw, *Anattalakkhaṇa Sutta* (The Great Discourse on Not-Self), tr., by U Ko Lay, Bangkok: *Buddhadhamma* Foundation, 1996.

The *Anattalakkhaṇa Sutta* describes itself the nature and characteristics of not-self, which is the second discourse given by the Buddha to the five ascetics. But it does not describe clearly the way how to practice at the present time in terms of specific meditation methods or techniques for us to easily contemplate and note according to meditation practice, in particular the insight meditation, therefore in this book the Most Venerable Mahāsī Sayādaw gives a full exposition of the methods of contemplation based on his personal experiences and knowledge in meditation practice under the methodical instructions of a qualified teachers as well as with the relevant Pali Canonical Texts and commentaries. With respect to his modern technique of meditation practice generally accepted by many Buddhist scholars, the Venerable Mahāsī Sayādaw explains in detail and describes the way how to reflect and contemplate on not-self or no soul, leading to the final goal of Buddhism that is the end of all kinds of sufferings, the *Nibbāna*.

Buddhadāsa Bhikkhu, A Handbook for a Perfect Form of *Ānāpānasati Bhāvanā*, tr., by Venerable Nāgasena. Bangkok: Sublime Life Mission, 1976.

This handbook for a perfect form of *ānāpānasati-bhāvanā* delivered by the Most Venerable Buddhadāsa Bhikkhu has been condensed into the customary style of Chien Nurn Eng, which aimed at providing a guidance of the path leading to the proper practice of all the sixteen steps as presented in its discourse, and particularly it also based on the four foundations of *satipaṭṭhāna*. It is possible for everyone to use it as a handbook for doing oneself-meditation practice, and for those who are interested in practicing Buddhist meditation as well. In addition, this book also collected the form of meditation instruction with clear description of meditation practice in terms of the understanding of how to

practice all the sixteen steps of *ānāpānasati* meditation which provides broadly the solution of a system of short-cut meditation practice.

Nyanaponika Thera, The Heart of Buddhist Meditation, Kandy: BPS, 1987.

In this book, the excellent source on the actual practice as regards *satipaṭṭhāna* is basically given an initial guidance to the understanding of theoretical principles and its practical application. It simply shows the systematic cultivation of right mindfulness (*sammā-sati*), as taught by the Lord Buddha, and provides the simple practice and direct experience gained by practitioners, the most effective method for training and developing one's mind to reach its highest aim. In accordance with the traditional technique as taught by the Venerable Mahāsī Sayādaw, the great meditation master from Burma, Venerable Nyanaponika has quoted the main aspects of its principle together with his own understanding and direct experiences. This work is combined with academic rigor and personal experience based on the particular importance for this research when examining the major current meditation traditions of *satipaṭṭhāna* practice.

Phramaha Singhathon Narasabho, Meditation: A Guide to a Happy Life, Bangkok: Sahadhammika, 2000.

This book attempts to interpret and re-examine the theories and the practices, the advantages as well as the levels of attainment regarding the Buddhist meditation. It can also be regarded as a comprehensive and authoritative work on the Buddhist ways of practice following in all aspects by means of both *samatha-bhāvanā* (tranquility meditation) and *vipassanā-bhāvanā* (insight meditation), which are known as the fundamental principles and teachings of the Lord Buddha, as found in the Pali Canon. It seems in the more academic research presented by Singhathon Narasabho on the Buddhist meditation that he has adopted a critical and comparative method to illustrate the fundamental principles and the benefits in the practice of Buddhist meditation. Through the Buddhist practices, he greatly expects from his book, which would be the best guide to all practitioners to follow it in the hope of success in practice leading to the final goal of Buddhism: *Nibbāna*.

1.6 Advantages of the Research Expected to Obtain

After doing this research work, the expectation of the advantages to be obtained from its outcomes will be briefly noted in the main points as follows:

1.6.1 To understand more deeply the theories of *kāyagatāsati* practice as appeared in the discourses of the *Suttanta Piṭaka*.

1.6.2 To understand the important concepts of *kāyagatāsati* as found in the Buddhist Texts concerning Buddhist meditation practices.

1.6.3 To understand how *kāyagatāsati* practice developed in the meditation techniques with respect to the Theravada tradition.

1.7 Method of the Research

This present study will be a documentary research. This research methodology will be divided into four stages as follows:

1.7.1 Definition of the term *kāyagatāsati*.

Collecting data relating to the term *kāyagatāsati* from the four main *Nikāyas* of *Suttanta Piṭaka*, namely:

- *Dīgha Nikāya*
- *Majjhima Nikāya*
- *Saṃyutta Nikāya*
- *Aṅguttara Nikāya*

Relating to the scope of my thesis, the research will basically be focusing on the relevant discourses in the Pali Canon. Furthermore, *Abhidhamma Piṭaka*, Commentaries, and Sub-commentaries will be more examined as well. The selected material sources of English translations will be used, namely: (1) Wisdom Publications (2) Buddhist Publication Society; and (3) Rhys Davids, Pali Text Society.

1.7.2 Significance of the *kāyagatāsati* practice with respect to its applied techniques.

The collected data are selected from the four *nikāyas* in terms of the *kāyagatāsati* concept, and its applied techniques in the development of meditation as regards the same procedure as above.

1.7.3 How the application of *kāyagatāsati* is practiced in meditation techniques in Theravada Buddhism.

The collected data based on the secondary sources on the practice of *kāyagatāsati* from major meditation traditions, particularly the popular technique of the Most Venerable Mahāsī Sayādaw's Meditation Practice, which is being practiced worldwide at the present time.

1.7.4 The conclusions, discussions, and identifying the significant results and suggestions for further research.

Chapter II

The Concepts of *Kāyagatāsati* and Related Texts to Other Sources as Appeared in the Pāli Canon

To understand the applicable role and functional importance of *kāyagatāsati* in the practice – *samatha* meditation and *vipassanā* meditation – to use this knowledge to give an obvious light for the practice, it is essential to have a clear definition of this term. In this chapter, I will pick out the related findings of this research in relation to the term *kāyagatāsati*. Firstly, I will present a general definition of the term *kāyagatāsati*. Secondly, I will discuss the different kinds of *kāyagatāsati* which given in the *Suttanta Piṭaka*. Moreover, each of the three kinds of *kāyagatāsati* may be further subdivided in classification as discussed in the following discussion according to the *Abhidhamma* explanation of *kāyagatāsati.*

In this Chapter, I am going to explore the important aspects of the *kāyagatāsati's* concepts and its practical application with respect to the various meditation techniques as popularly practiced in Theravada Buddhism at the present day. Before embarking on a description and evaluation of the structure and contents of the *Kāyagatāsati Sutta,* in the present Chapter II will at first turn to the exact meaning on the term of *kāyagatāsati*.

2.1 An Overview of the *Kāyagatāsati Sutta*'s Structure

The particular approach to development of mindfulness with a range of its objects as described in the discourse of *Kāyagatāsati Sutta* of the *Majjhima Nikāya*. A collection of shorter expositions can be found in the *Saṃyutta Nikāya* and the *Aṅguttara Nikāya*. The difference between the two main versions, one of them being considerably longer, is the extent to which it deals with the contemplation of the four noble truths. *Kāyagatāsati Sutta* elaborates these four noble truths in detail, parts of which are, however, of relatively less relevance to a meditative context. Therefore, the present investigation will be explored and based upon the *Kāyagatāsati Sutta*.

The *Kāyagatāsati Sutta* opens with the declaration that it constitutes the direct path leading to realization. This is followed by a short definition of what this path consists of (this part of the discourse will hereafter be referred to as definition); this definition occurs in several other discourses as the definition of *sammā-sati* (right mindfulness). In the definition of the body (*kāya*), the feelings (*vedanās*), the mental states (*cittas*), and the mind-objects (*dhammas*) are listed as the areas for contemplating these four different levels elaborated in detail in the main part of the discourse. As regards these four areas, the definition also mentions several mental qualities which form key aspects of *kāyagatāsati* contemplation. These are, with respect to *sati* itself, about diligence, clear comprehension, and the removal of covetousness and dejection.

On the other hand, according to the *Kāyagatāsati Sutta* and its commentary, the contemplation in terms of practice refers frequently to all those concentration exercises, mentioned as the *kāyānupassanā*, or in the first *satipaṭṭhāna,* some of which are also, at the same time, used as the insight exercises; and furtherforme, it refers only to one of these contemplations that on the thirty-two parts of the body. It is well known and frequently practiced in all the Buddhist countries of Southern Asia.[9]

Turning to the main body of the text, it has been found a particular instruction being repeated invariably after the exposition of each of the various meditation practices. This refrain returns attention from the particularities of the instructions to the general thrust of the discourse, restating and re-emphasizing the key issues that are of importance for the practice, these key issues stipulate that contemplation should be carried out internally and externally, that the nurture of arising and passing away should be observed, that the mindfulness should be established merely for the sake of increasing mindfulness and gaining knowledge, and finally that the practitioner should avoid any clinging or dependency.

The fact that this refrain is an indispensable part of each single meditation is brought to light in the discourse with the remark: this is how to practice contemplation of the body, the feelings, the mental states and the *dhammas*. This remark concludes each refrain and is related to the question asked before introducing any single mediation: how does one

[9] Nyanatiloka Thera, **The Buddha's Path to Deliverance**, (Kandy: BPS, 2000), p. 95.

practice the contemplation of the body, the feelings, the mental states, and the mind-objects (*dhammas*).

The instructions contained in this 'refrain' indicate how mindfulness should be applied to the various objects detailed in the four main areas. This 'refrain' and the 'definition' of mindfulness represent essential instructions of the practice of *kāyagatāsati*. These features of the *Kāyagatāsati Sutta* will, therefore, be of a particular interest to my exploration.

The diagram below (see the next page) illustrates the structure of the discourse. Each paragraph from the discourse forms a box. The three different levels at which the discourse is operating are listed vertically.

What becomes clearly apparent in this diagrammatic schema is the way in which the 'definition' and the 'refrain' form an essential backbone for the discourse. In the diagram these are placed at (Level 2), which represents the essential aspects of *kāyagatāsati*. On the left side of this 'backbone' are the introduction and the concluding paragraphs. These operate on (Level 1), which is concerned with the position of this particular discourse within the general context of the Buddha's teachings (in this case, which is a detailed treatment of *kāyagatāsati* aspects as the direct path to realization).

On the right-hand side of the backbone are the descriptions of the various meditation practices. This exposition progresses through the four areas of the body, feeling, mental states, and the mind-objects. These sections operate on (Level 3) and describe in detail the way in which *kāyagatāsati* is put into its real practices.

This diagram clearly illustrates the way in which the discourse moves forwards and backwards between (Level 2) and (Level 3), weaving a recurring pattern which systematically progresses through the various practical examples of its application (Level 3), followed each case by a restatement of the essence of *kāyagatāsati* contemplation (Level 2).

In accordance with the *Kāyagatāsati Sutta*, the discourse on the mindfulness of the physical body, the structure may be generally outlined in the corresponding points are as follows:

Table 2.1

The Survey of Three Level Structures of the *Kāyagatāsati Sutta*

Level 1: (Outline)	Level 2: (Essence)	Level 3: (Detailed Exposition)
Practical formula		
	Definition	
		Mindfulness of Breathing
	Refrain	
		Four postures
	Refrain	
		Full awareness
	Refrain	
		Foulness of the bodily parts
	Refrain	
		Four elements
	Refrain	
		Nine charnel ground contemplations
	Refrain	
		Four absorptions
	Refrain	
		Progress through the body-mindfulness
	Refrain	
		Benefits of the body-mindfulness
	Refrain	
Prediction of practice		
↓		
Tranquility & Insight		

In the Table 2.1 (above), I have attempted to offer an overview of the structure underlying the detailed exposition of *kāyagatāsati* as given in its discourse, with each of the sections of the discourse represented by a box and arranged from top to bottom systematically.

The practical examples described in discourse begin with the practice of the mindfulness on the body. The range of the body contemplations embraces mindfulness of the breaths, awareness of the postures, clear comprehension of the various activities, analysis of the body into its anatomical parts, analysis of the body into its basic elements, and a contemplation of various stages of the body's decay after the death.

Beginning with the mindfulness of the breathing, it is systematically followed by the four postures, full awareness, foulness of the bodily parts, four elements, nine charnel ground contemplations, four absorptions, progress through mindfulness of the body, and finally the benefits of mindfulness of the body.

2.2 An Overview of the Early-Canonical Texts

By tracing back to the teachings of the Lord Buddha as recorded and contained in early canonical texts, was known firstly as the *Dhamma-Vinaya* (the Doctrine and Discipline). And according to a research work of K. R. Norman on Pali Literature, which focused on the canonical literature in Prakrit and Sanskrit of all the Hinayana Schools of Buddhism has found that "It is uniform in sentiment, twofold as regards the *dhamma* and the *vinaya*, threefold as regards the first, middle and last words, and also as regards the *piṭakas*, fivefold as regards the *nikāyas*, ninefold as regards the *aṅgas*, and forming 84,000 divisions according to the units of the *dhamma*,"[10] which can be in general term called that '*dhammakkhandha*' (the group of *dhamma*) basically as recorded in the *Tipiṭaka*, the Pali Canon.

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[10] K. R. Norman, **Pali Literature** (Including the Canonical Literature in Prakrit and Sanskrit of All the Hinayana Schools of Buddhism), (Wiesbaden: Harrassowitz, 1983), p. 15.

For the *kāyagatāsati* and its application of practice, it has been broadly mentioned in relation to the five main *Nikāyas* of *Suttanta Piṭaka* respectively, they are as following items, namely:

i.	*Dīgha Nikāya*	(The Long Discourses)
ii.	*Majjhima Nikāya*	(The Middle Length Discourses)
iii.	*Saṃyutta Nikāya*	(The Connected Discourses)
iv.	*Aṅguttara Nikāya*	(The Numerical Discourses)
v.	*Khuddaka Nikāya*	(The Minor Collections)

2.3 An Overview of the Post-Canonical Literature

Buddhism has existed in this world for about 2,500 years, whether developed and prospering or not. However, according to the historical records of Buddhism it was said that after the Buddha passed away, not quite a long time after, there arose many types of traditions or schools of Buddhism with different leaders of various views of understanding the teaching of the Buddha [that is to say all of those have the same master, still even today]. There have been two main schools of Buddhism, i.e., the Theravada (Hinayana) and Mahayana traditions. These two traditions of Buddhism do have the same ultimate goal, that is to say, the *Nibbāna*, which are to be followed and practiced the main *dhamma* principles of the Lord Buddha, such as Four Noble Truths, Noble Eightfold Path, Dependent Origination, Three Characteristic Marks, and so on.

Accordingly, all the teachings of the Buddha have been combined and recorded in unison in terms of performing Buddhist councils by great disciples of the Buddha several times, which known in general as the *Tipiṭaka* or Pali Canon based on the Buddhist historical records of the Theravada tradition. Later on, in order to give more detailed explanation of the *Tipiṭaka*, there exist its commentaries, sub-commentaries and other related Buddhist texts by great Buddhist commentators, and scholars.

Here in this section, two great commentaries: the *Visuddhimagga* by Buddhaghosa Thera and the *Vimuttimagga* by Upatissa Thera, will be briefly examined, respectively.

2.3.1 The Path of Purification (*Visuddhimagga*)

The *Visuddhimagga* is one of the most important Theravada Buddhist Texts recognized generally by the Theravada Buddhist School, in particular by modern Buddhist scholars. It means "The Path of Purification" or "The Path to Purity" and has been significantly regarded as a compendium of the Theravada Buddhist philosophy and meditation. It was written in Sri Lanka in the early 5th century C.E. (approximately in 430 C.E.) by the great commentator, Buddhist scholar, Buddhaghosa Thera; and was translated by Bhikkhu Ñāṇamoli.

This text book is regarded as the greatest of the Buddhist technical encyclopedias of meditation. It draws extensively from the discourses (*sutta*) and commentaries (*aṭṭhakathā*) and adds much practical information as well. It is detailed to the point of absurdity, but when that is what you want, nothing else will do. I firmly believe that all teachers who wish to teach in the Theravada tradition should be: (i) at least need to read this book once and (ii) at least the second path of meditation guideline. One will be astounded at how much information is in this book. It is intended to be interesting and clarifier information in terms of theories and practical aspects.

To follow the systematic explanation in terms of the seven purifications as taught by the Lord Buddha in the *Rathavinīta Sutta* (the 24th discourse, on seven relay chariots, found in *Majjhima Nikāya*) it was primarily categorized under the headings of virtue or morality (*sīla*), meditative concentration or one-pointedness of the mind (*samādhi*), and wisdom or understanding (*paññā*), which are the related work in the way of practice leading to the ultimate goal of Buddhism, that is to say: *Nibbāna*.

Furthermore, it is comprised of four main parts in brief, which are focusing on, namely:

(i) The discipline,
(ii) The concentration,
(iii) The land of wisdom, and
(iv) The wisdom.

To the below points, accordingly, it may be given a summary to these aspects as follows:

Discipline:

- The first part explains the rules of discipline, and the method for finding a correct temple to practice, or how to meet a good teacher.

Concentration:

- The second part presents the practice of *samatha-bhāvanā*, object by object (see the *kammaṭṭhāna* for the list of the forty traditional subjects, which will be presented in Chapter III). It mentions the different stages of concentration.

Land of Wisdom:

- The third part gives a clear description of the five *khandhas* (aggregates), *āyatanas* (bases), *ariya-sacca* (the Four Noble Truths) and *paṭiccasamuppāda* (the dependent origination). This part shows a great analytical aspect focusing on the Buddhist philosophy.

Wisdom:

- The last part describes the practice of *vipassanā-bhāvanā* through the development of wisdom or insight knowledge. It emphasizes the different forms of knowledge emerging because of the practice.

The *Visuddhimagga* has long remained popularly regarded as the most authoritative text in Theravada tradition besides the *Tipiṭaka* itself. Its structure is systematically based on the *Rathavinīta Sutta*, which describes the progression from the purification of discipline to the *Nibbāna*, as it was considered the seven steps of purity, namely: (i) Purity in terms of virtue or morality, (ii) Purity in terms of mind (that is to say, concentration), (iii) Purity in terms of view or understanding, (v) Purity in terms of the overcoming of perplexity or transcending doubts, (vi) Purity in terms of knowledge and vision of what is and what is not the path, (vii) Purity in terms of knowledge and vision of the way of progress, and (viii) Purity of knowledge and vision or unbinding through lack of clinging.[11]

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[11] The seven purities or purifications (visuddhi) as presented in order according to the Pali terms, namely: 1. Sīla-visuddhi, 2. Citta-visuddhi, 3. Diṭṭhi-visuddhi, 4. Kaṅkhāvitaraṇa-visuddhi, 5. Maggāmagga-ñāṇa-dassana-visuddhi, 6. paṭipada-ñāṇa-dassana-visuddhi, and 7. Ñāṇa-dassana-visuddhi. See also Ācariya Anuruddha, **A Comprehensive Manual of Abhidhamma**, (Kandy: BPS, 1993), p. 344.

Therefore, the comparison between the practical way and the theoretical way, i.e., the seven relay chariots, points at the best way how to achieve the ultimate goal of its real practice: each purity is compulsorily required to attain, respectively.

2.3.2 The Path of Freedom (*Vimuttimagga*)

The *Vimuttimagga* (the Path of Freedom) by The Arahant Upatissa was translated from the Chinese by the Rev. N. R. M. Ehara, Soma Thera, and Kheminda Thera. This is the first great Theravada encyclopedia of meditation. The *Visuddhimagga* (above) was probably based on it; but it was lost in the original Pali Text, and translated back from a surviving Chinese translation. It is much more readable than the *Visuddhimagga*, still quite comprehensive, but not as detailed. It is very highly recommended, and was regarded as a short manual summarizing the path of practical aspects of Buddhism.

It was possibly written in Pali in Sri Lanka during the first century A.D. The *Vimuttimagga* survived only in Chinese translation, from which the present rendering has been made. Ascribed to the Arahant Upatissa, the work is a meditation manual similar to the *Visuddhimagga*, but less analytical and more practical in its treatment of meditation.

With some extent of explanation about practice in this book, it said: if the meditator directs their mental attention to the objects, they will become "confused" and lose the image of the breath, which is purely tactile, and "does not depend on color or form". If they "do not cause the arising of [these] other perceptions", they will attain the subtle sign of the breath, and attentively continue developing the *ānāpānasati* meditation.

The article continues with a discussion of the location of the object of *ānāpānasati*, and concludes that it is purely physical sensation, located at either the nostrils or mouth (*mukha*). At this point, there seems to be various commentarial traditions that indicate the "entirety of the body"– as the *Ānāpānasati Sutta* and *Satipaṭṭhāna Sutta*, or, as the *Visuddhimagga*, not a physical location at all, but rather a mental image. We shall examine these two issues of *nimitta* and physical sensory perception, in the main discussion on the *Visuddhimagga*.

The *Vimuttimagga*, in addition to also using the four-fold *jhāna* layout, also somewhat alters the various *jhāna* factors. For instance, the fourth *jhāna* now includes *upekkhā* and *sati*, rather than simply an absence of *pīti* and *sukha*. This is in accordance with the *Vibhaṅga*, rather than the *Dhammasaṅgaṇī*, and is echoed by the *Visuddhimagga*, which relies heavily on the *Vibhaṅga* at this point.

According to his work on Pali literature of Ceylon, Dr. G. P. Malalasekera has interestingly described various items appearing in the *Vimuttimagga* text as following points:

(a) The *Vimuttimagga* is an *Abhidhamma* exegesis, serving as a compendium for that portion of Buddhist literature…, and in some points the Chinese work seems to have been influenced by the Mahayana doctrine.

(b) He say, further, that if it is granted that the *Vimuttimagga* was taken to China by some of the schools of approximately the same tradition, "it would not be difficult to conclude that the *Visuddhimagga* and *Vimuttimagga* are more or less independent works, written by men belonging to much the same school of thought – the *Thera-vāda*".[12]

2.4 A General Survey of the *Kāyagatāsati Sutta*

From a closer examination, the sequence of the contemplations listed in the *Kāyagatāsati Sutta*, reveals a progressive pattern (see also Table 2.1 above). According to this discourse, mindfulness of the body may provide an important basis for mental development and the continual progresses, which develop from the rudimentary experiences of bodily postures, activities and at the present moment, namely:

- The mindfulness of breathing,
- The four postures,
- The full awareness,
- The foulness of the bodily parts,
- The four elements,

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[12] Referred to Rev. N. R. M. Ehara, Soma Thera, and Kheminda Thera, tr., **The Path of Freedom** (Vimuttimagga), (Colombo: Balcombe House, 1961), p. XXXVI.

- The nine charnel ground contemplations,
- The four absorptions,
- The progress through mindfulness of the body, and
- The benefits of mindfulness of the body.[13]

These above aspects are most importantly considered as the fundamental aspects for actual practices in terms of the mindfulness of the body or the body contemplation, which can be applied into both types of Buddhist meditation, i.e., *Samatha* and *Vipassanā* Meditations.

In addition, a central characteristic of *kāyagatāsati* is focused on the awareness of all physical and mental phenomena as they really are, and as they really occur, since the body contemplations recommend themselves as a foundational exercise for developing *sati* (the awareness or mindfulness), which plays a vital role in its practical application as covered all other aspects of actual practices. To follow the applicable principles for *kāyagatāsati* practice, on the other hand, this emphasis on the body contemplations continues today in the *vipassanā* schools of the Theravada tradition, where the mindfulness of the body occupies a central position as a foundational *satipaṭṭhāna* practice.[14]

2.4.1 Definitions of the Term *Kāyagatāsati*

To understand the basic role and functional importance of *kāyagatāsati* in terms of the *satipaṭṭhāna* practice, and to use this knowledge for guiding the proper ways of practice, it is essential to have a clear definition of this term. In this section, I will present the findings of this research in relation to the term *kāyagatāsati*.

According to the Pali-English Dictionary (**PED**), the Pali term *kāyagatāsati* is derived from two compound nouns: '*kāyagatā*'[15] and

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[13] M III 88-99, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Boston: Wisdom Publications, 1995), pp. 949-958.

[14] Bhikkhu Anālayo, **The Satipaṭṭhāna** (The Direct Path to Realization), (Kandy: BPS, 2003), p. 124.

[15] The term "kāyagatā" is derived from two terms: kāya (body) and gata (relating to). Kāya (lit: accumulation): 'Group', 'Body', may either refer to the physical body (rūpa-kāya) or to the mental body (nāma-kāya). In the later case, it is neither a collective name for the four mental groups (i.e., feeling, perception, pto.

'*sati'*[16]. Thus, "*Kāyagatā*" means "relating to the body", which always combined with *sati* in the same sense as *kāyānupassanā* (the contemplation of the body),[17] which is one of the four foundations of mindfulness. Accordingly we can see its combined term that: *kāyagatāsati* – this accumulation is described in another formula with: "This body has form (i.e., is material, visible), is born from mother and father, is a heap of gruel and sour milk, is subject to constant dressing and tending, to breaking up and decay," etc.[18]

To its applied meaning in regard to the term "*kāya*", it is defined in two points of view as follows: (i) *Kāya* under the physical aspect is an aggregate of a multiplicity of elements which finally can be reduced to the four "great" elements, viz., earth, water, fire, and air. This "heap" in the valuation of the Wise (*muni*), shares with all other objects the qualities of such elements, and is therefore regarded as contemptible, as something with one has to get rid of, as a source of impurity. It is subject to time and change, it is built up and kept alive by cravings, and with death it is disintegrated into the elements. But the *kamma* which determined the appearance of this physical body has naturally been renewed and assumes a new form, and (ii) *Kāya* under the psychological aspect is the seat of sensation, and represents the fundamental organ of touch which underlies all other sensation.[19]

2.4.2 Concepts of the Terms *Kāyagatāsati*

According to the practical traditions in Theravada Buddhism, there are different methods of meditation practice which are to be taught

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mental formations, and consciousness) of the five aggregates (pañcakkhandha). Kāya has this same meaning in the stereotype description of the third absorption, "he feels joy in his mind or his mental constitution (kāya)", and "having attained the eight deliverances in his mind, or his person (kāya)."– the Kāya is also the fifth sense-organ, the body-organ (i.e., āyatana, dhātu, indriya). See also **BD**, p. 80.

[16] "Sati" meaning "Mindfulness or Awareness" is one of the five spiritual faculties and mental powers, one of the seven factors of enlightenment, one of the eight noble paths, one of the four foundations of mindfulness, and is, in its widest sense, one of those mental factors inseparably associated with all karmically wholesome (kusala), and karma-produced lofty (sobhana) consciousness. See also **BD**, p. 165.

[17] **PED**, p. 208.

[18] **PED**, p. 207.

[19] **PED**, p. 207.

and practiced in everyday life so as to achieve the purpose corresponding to the concept of "the mindfulness of the body or the *kāyagatāsati*", as mentioned broadly in the *Visuddhimagga*. Within that, it refers to the background or the basic uniqueness for mental development, i.e., the Buddhist meditation practices, which consist of forty types of meditation practice (*kammaṭṭhāna*)[20] including the practice of *kāyagatāsati* as well.

The "*Kāyagatāsati*" or "the Mindfulness as regards the Body", sometimes refers only to the contemplation on the thirty-two parts of the body, sometimes to all the various meditations comprised under the 'Contemplation of the Body' (*kāyānupassanā*), and it is one the four 'Foundations of Mindfulness' (*satipaṭṭhāna*), consisting partly in the Concentration (*samādhi*) exercises, partly in the Insight (*vipassanā*) exercises. On the other hand, it is included in the cemetery meditations (*sīvathikā*), the same as the ten contemplations of loathsomeness (*asubha-bhāvanā*), and the contemplation on the thirty-two parts of the body, which is called the 'Reflection of Impurity' (*paṭikūla-saññā*).[21]

To find out some real aspects of *kāya* (the body) in terms of "elements", here particularly it comes the description of development of the Definition of the Four Elements, which was listed as the 'One Defining' next to the Perception or Repulsiveness in it.[22] This general concept is given in two ways in brief and in detail as mentioned in several discourses, such as in the *Mahāsatipaṭṭhāna Sutta*,[23] *Mahārāhulovāda Sutta*,[24] *Mahāhatthipadūpamā Sutta*,[25] *Dhātuvibhaṅga Sutta*,[26] and the *Girimānanda Sutta.*[27]

Thoughout my doing research work on the Buddhist Texts and other sources, especially the *Tipiṭaka*, found in a number of discourses in relation to the techniques of meditation based on the way to practically develop mindfulness of the body (*kāyagatāsati*) and right understanding

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[20] The term kammaṭṭhāna is given a detailed explanation; see Bhikkhu Ñāṇamoli, tr., **The Path of Purification** (Visuddhimagga), (Singapore: Singapore Buddhist Meditation Center, 2003), pp. 84-121.

[21] **BD**, p. 81.

[22] **BD**, p. 380.

[23] D II 290-315.

[24] M I 421-426.

[25] M I 185-191.

[26] M III 238-247.

[27] A V 108-111.

of its ultimate reality as well as its main purpose: the levels of mental attainment, which will be discussed about it in detail in the following items.

2.4.3 Analysis of the Body into the Anatomical Parts and the Elements

This section will explore the two main following items of practical application in relation to *Kāyagatāsati Sutta*, which is to explain the contemplation of the body in terms of anatomical parts as well as the great four elements. These two exercises are significantly referring to 'both directing mindfulness to an analysis of the body's constitution'.[28] The first of these two analytical meditations surveys the constitution of one's body by listing various anatomical parts, organs, and fluids.[29] In due course of the progress through mindfulness of the body in real practices, it is stated by the Buddha in this discourse that: "Bhikkhus, anyone who has developed and cultivated mindfulness of the body has included within himself whatever wholesome states there that partake of true knowledge".[30]

2.4.3.1 Thirty-two Parts of the Body

As for the practical application of the mindfulness as regards the body in terms of the thirty-two parts of the body, one may begin with reciting this passage that:

> Again, bhikkhus, a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus: 'In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, bile,

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[28] Bhikkhu Anālayo, **The Satipaṭṭhāna**, op. cit., p. 146.

[29] Ibid.

[30] M III 88-99, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha**, op. cit., p. 954.

phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.[31] (See the below Table)

Table 2.2

The Method for Meditation Development in Terms of Thirty-two Parts of the Body

1. *Kesā*: head-hairs	17. *Antagunaṃ*: small intestines
2. *Lomā*: body-hairs	18. *Udariyaṃ*: gorge
3. *Nakhā*: nails	19. *Karīsaṃ*: dung
4. *Dantā*: teeth	20. *Matthaluṅgaṃ*: brain
5. *Taco*: skin	21. *Pittaṃ*: bile
6. *Maṃsaṃ*: flesh	22. *Semhaṃ*: phlegm
7. *Nahāru*: sinews	23. *Pubbo*: pus
8. *Aṭṭhi*: bones	24. *Lohitaṃ*: blood
9. *Aṭṭhimiñjaṃ*: bone-marrow	25. *Sedo*: sweat
10. *Vakkaṃ*: kidney	26. *Medo*: fat
11. *Hadayaṃ*: heart	27. *Assu*: tears
12. *Yakanaṃ*: liver	28. *Vasā*: grease/skin-grease
13. *Kilomakaṃ*: diaphragm	29. *Khelo* spittle/saliva
14. *Pihakaṃ*: spleen	30. *Siṅghānikā*: snot/nasal mucus
15. *Papphāsaṃ*: lungs	31. *Lasikā*: oil of the joints
16. *Antaṃ*: large intestines/gut	32. *Muttaṃ*: urine.

Note:[32] As for the "Brain or *Matthaluṅgaṃ*", in the later Pali works the brain is added to the above list to form the thirty-two parts of the body, according to the discourse on the Foundations of Mindfulness (*Satipaṭṭhānā Sutta*).[33]

With respect to the real practice, the practitioner should, at first, contemplate on his own body from the sole of the feet upward and from the top of the hairs downward, with a skin stretched over it and filled with manifold impurities (*asubha*). He should repeat the words that refer to the thirty-two parts of the body. According to the *Visuddhimagga*,

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[31] M III 88-99, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha**, op. cit., p. 951.

[32] Ibid., p. 147; and see also n. 148.

[33] M I 56-63.

Buddhaghosa Thera described and suggested the method for doing exercises in meditation practice that all the thirty-two parts of the body (Table 2.2) should be divided into six sections, namely: (i) The skin-pentad (*taca-pañcaka*), beginning with the first five parts (i.e., 1-5); (ii) The kidney-pentad (*vakka-pañcaka*), including five parts (6-10); (iii) The lung-pentad (*papphāsa-pañcaka*), including five parts (11-15); (iv) The brain-mater pentad (*matthaluṅga-pañcaka*) including five parts (16-20); (v) The fat-sextet (*meda-chakka*), including six parts (21-26); (vi) The urine-sextet (*mutta-chakka*) including six parts (27-32).[34] For this section, it will be given more detailed explanations in the following items (see Chapter IV).

Therefore, one may separately contemplate upon each of these sections by reciting word by word, that is to say, from the first to the last and from the last to the first. When one recites repeatedly in words, his mind will not wander here and there, and each of these parts recited and contemplated constantly will become distinct and appear like a row of fingers or a row of hedge-poles.

As one attentively repeats either verbally or mentally in words, it may form the condition for the penetration of the characteristic marks of each part. And by examining the parts of his own body based on the limitations, such as a color, shape, region, locality and limits, he may consider each of them in a proper way as for something loathsome, repulsive, ugly… and then he contemplates continuously on it, sees it very clearly so that he may pay close attention to his own body and the bodies of the other beings in order to see and discern each of them more distinctly as it really is. When there appear all parts noticeably, then all beings, i.e., the human beings or animals lose the appearance as living things and just appear like heaps of various parts of things, as they really are. When one repeatedly contemplates on it with a concept: 'repulsive, repulsive,' one may attain full concentration of the mind, that is to say, the mental absorption (*jhāna*).

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[34] See in a detailed description Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., pp. 185-203.

2.4.3.2 Four Great Elements of the Body

In Buddhist teachings, the great four elements had been expounded in brief and in detail, found in many different discourses taught by either the Buddha himself or his other disciples. Here, some related sources will be referred to in particular and explained – the four "Great Elements of the Body".

In the *Tipiṭaka*, the teaching on elements was regarded as fundamental aspects of the theoretical methods and practical methods, which need to be clearly understood and comprehended. It is quite applicable to the real practice as well as through any kind of the Buddhist meditations, i.e., either *samatha-bhāvanā* (calm meditation) or *vipassanā-bhāvanā* (insight meditation).

However, it is particularly mentioned that there are two ways for development of the body elements: the brief method and the detailed method, as from well known and the most fundamental discourses recorded in Pali Canon. For the brief method, regarding the four great elements, it is given in the *Mahāsatipaṭṭhāna Sutta*[35] and for the detailed method it is given in the respective discourses as already mentioned above certain discourses, i.e., the *Mahāhatthipadūpamā Sutta*, *Mahārāhulovāda Sutta*, and the *Dhātuvibhaṅga Sutta*.

According to the discourse on Foundations of Mindfulness (*Mahāsatipaṭṭhāna*), the main aspects on the four Great Elements, are namely:

1) The earth-element (*paṭhavī*),
2) The water-element (*āpo*),
3) The fire-element (*tejo*), and
4) The air-element (*vāyo*).

These are described in the brief method "for those who are comprised of quick understanding and with meditation subject on the elements",[36] as mentioned in the discourse:

> Again, a monk reviews this body; however it may be placed or disposed, in terms of the elements: "There are in this body the

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[35] D II 290-315.

[36] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 380.

> earth-element, the water-element, the fire-element, the air-element. Just as if a skilled butcher or his assistant, having slaughtered a cow, were to sit at a crossroads with the carcass divided into portions, so a monk reviews this very body… in terms of the elements: "There are in this body the earth-element, the water-element, the fire-element, the air-element.[37]

According to the *Visuddhimagga*, there are more explanations on the four primary elements: 'here, as regards "earth element", etc., the meaning of element is the meaning of individual essence, the meaning of individual essence is the meaning of voidness, the meaning of voidness is the meaning of not-a-living-being. So it is just earth in the sense of individual essence, voidness, and not-a-living-being that is the element; hence it is earth element. So too, in the case of the water element, and the rest. The earth element is the element that is the foothold for the conascent material states. Likewise the water element is the element of their cohesion; the fire element is the element of their ripening; and the air element is the element of their conveyance and distension."[38]

In the Buddhist concepts of practice, in our body there are four elements arising dependent on each other and each of these groups is of different kinds of *rūpa* (the form or materiality), and on the other hand, in reality of material analysis it can be appearantly seen that "the four primary elements are inseparable, and thus each element is also included, though in a subordinate role, in the bodily phenomena listed under the other three elements."[39]

To give more explanation of the Buddhist technical term 'element' or '*dhātu*', it would be defined as the four primary elements or four great elements used in the conventional language and conceptual ideas as we find them in different philosophical systems. They are: Solidity or the element of Earth, Cohesion or the element of Water, Heat or the element of Fire, and Motion or the element of Wind (air), or in other way, we can say 'the Earth, the Water, the Fire, and the Wind-element'. As they are showed with the Pali terms in the following Table:

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[37] D II 297, Maurice Walshe, tr., **The Long Discourses of the Buddha** (Dīgha Nikāya), (Boston: Wisdom Publications, 1995), p. 338.

[38] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 381.

[39] Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha**, op. cit., p. 1220, n. 329.

Table 2.3

The Method for Meditation Development in Terms of
the Four Great Elements of the Body

1. The element of extension (*paṭhavī-dhātu*)	-hardness -roughness -heaviness -softness -smoothness -lightness
2. The element of cohesion (*āpo-dhātu*)	-fluidity -cohesion
3. The element of heat (*tejo-dhātu*)	-hotness -coldness
4. The element of motion (*vāyo-dhātu*)	-supporting -pushing

According to the other three discourses in *Suttanta Piṭaka*, namely: the *Mahāhatthipadūpamā Sutta*, the *Rāhulovāda Sutta*, and the *Dhātuvi-bhaṅga Sutta*, the main aspects of the four great elements or primary elements given in the detailed method and at length "for those who are not of over-quick understanding whose meditation subject on the elements",[40] – is as follows:

> What, friends, is the internal element of extension? Whatever there is internally in oneself that is hard, rough, and clung to by lust, that is to say, head-hairs, body-hairs, mails, teeth, skin, flesh, sinews, bones, bone-marrow, kidney, heart, liver, membrane, spleen, lungs, large intestines, small intestines, undigested food in the stomach, excrement, or whatever else there is internally in oneself that Is hard, rough, and clung to by lust – this is called the internal element of extension (*paṭhavī*).
>
> What, friends, is the internal element of cohesion? Whatever there is internally in oneself that is liquid. Water, and clung to by lust, that is to say, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, urine, or whatever else there is internally in oneself that is liquid, water, or derived from water,

[40] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., pp. 381-383.

and clung to by lust – this is called the internal element of cohesion (*āpo*).

What, friends, is the internal element of heat? Whatever there is internally in oneself that is heart, included in heat, and clung to by lust, that is to say, that whereby one is warmed, aged, and burnt up, and whereby what is eaten, drunk, chewed and tasted gets completely digested, or whatever else there is internally in oneself that is heat, included in heat, and clung to by lust – this is called the internal element of heat (*tejo*).

What, friends, is the internal element of motion? Whatever there is internally in oneself that is air, airy, and clung to by lust, that is to say, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through all the limbs, in-breath and out-breath, or whatever else there is internally in oneself that is air, airy, and clung to by the lust – this called the internal element of motion (*vāyo*)."[41]

Just as a theory on the four primary elements, they are derived from the thirty-two parts of the body and classified into each group of elements – the earth-element, the water-element, the air-element, and the fire-element – they are given the exposition on that so as to understand the reality in the systematic order for developing these four elements meditation, which will be discussed, analyzed methodically and put into more consideration in the next chapter dealing with the way of practice based on these issues.

The classification of these following elements consists in due order towards the figures with respect to the four element groups of the body (*Mahābhūta*),[42] respectively:

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[41] M I 186, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha**, op. cit., pp. 279-289.

[42] Pa-Auk Sayādaw, **Mindfulness of Breathing and Four Elements Meditation,** (Kuala Lumpur: Majujaya Indah, 1995), pp. 46-48.

Table 2.4

The Four Groups Classification of the Body-element

- Twenty earth-elements (*paṭhavī-dhātu*) of the body are predominant as follows:

1. Head hair (*kesā*)
2. Body hair (*lomā*)
3. Nails (*nakhā*)
4. Teeth (*dantā*)
5. Skin (*taco*)
6. Flesh (*maṃsaṃ*)
7. Sinews (*nahāru*)
8. Bone (*aṭṭhi*)
9. Bone marrow (*aṭṭhimiñjaṃ*)
10. Kidneys (*vakkaṃ*)
11. Heart (*hadayaṃ*)
12. Liver (*yakanaṃ*)
13. Membrane (*kilomakaṃ*)
14. Spleen (*pihakaṃ*)
15. Lungs (*papphāsaṃ*)
16. Intestines (*antaṃ*)
17. Mesentery (*antagunaṃ*)
18. Gorge (*udariyaṃ*)
19. Feces (*karīsaṃ*)
20. Brain (*matthaluṅgaṃ*)

- Twelve water-elements (*āpo-dhātu*) of the body are predominant as follows:

1. Bile (*pittaṃ*)
2. Phlegm (*semhaṃ*)
3. Pus (*pubbo*)
4. Blood (*lohitaṃ*)
5. Sweat (*sedo*)
6. Fat (*medo*)
7. Tears (*assu*)
8. Grease (*vasā*)
9. Saliva (*kheḷo*)
10. Nasal discharge (*siṅghānikā*)
11. Synovial fluid (*lasikā*)
12. Urine (*muttaṃ*)

- Four heat-elements (*tejo-dhātu*) of the body are predominant as follows:

1. The heat that warms the body (*santappana-tejo*)
2. The heat that causes maturing and aging (*jīrana-tejo*)
3. The heat that of fever (*daha-tejo*)
4. The digestive heat (*pācaka-teyo*)

- Six air-elements (*vāyo-dhātu*) of the body are predominant as follows:

1. The air that rises up (*uddhaṅgamā vātā*)
2. The air that goes down (*adhogamā vātā*)
3. The air in the abdomen outside the intestines (*kucchisayā vātā*)
4. The air inside the intestines (*koṭṭhāsayā vātā*)
5. The air that pervades through the limbs (*aṅgamaṅgānusārino vātā*)

2.4.4 Bodily Postures and Activities

With reference to the *kāyagatāsati* contemplations, the practical exercises as described in its discourse concerning the postures and activities of the body are very important for meditation practices. In particular it was said by the Buddha that "mindfulness of the body, when developed and cultivated, is of great fruit and great benefit."[43] Based on its discourse in terms of the mindfulness of the body, it was also mentioned in a given instruction by the Buddha that:

> When walking, one understands: 'I am walking'; when standing, he understands: 'I am standing'; when sitting, he understands: 'I am sitting'; when lying down, he understands: 'I am lying down'; or he understands accordingly however his body is disposed.[44]

According to the above statement, we come to understand that there are four postures of the body, namely: (1) Walking posture, (2) Standing posture, (3) Sitting posture, and (4) Lying down posture. These four play a quite important part in meditation practices and are very compulsory to be applied equally into insight practice. These four enumerated postures are to be understood or nown in real practice with full mindfulness or full awareness. On the other hand, to be aware of the four postures and clear knowledge in regard to activities, are both concerned with directing mindfulness to the body in activity.[45]

Furthermore, the four postures of the body must be applied into practices by the practitioner with mindfulness, respectively. As we may say that while you are walking, standing, sitting, or lying down, you must be mindful of it as it is or as it really occurs at the present moment. Therefore, one has to be aware of each and every posture of the body with uninterrupted mindfulness so that one can build up the progress of meditation development continuously and attentively.

Through my experiences of the insight meditation based on the Mahāsī Sayādaw's technique of practice, I have been instructed to follow two basic postures of practice, namely, walking and sitting postures,

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[43] M III 89, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha**, op. cit., p. 949.

[44] Ibid., p. 950.

[45] Bhikkhu Anālayo, **The Satipaṭṭhāna**, op. cit., p. 136.

which can bring about the concentration more easily so that it can lead to the attainment of some insight levels into walking and sitting processes. As the insight meditation master often said that: "every sitting meditation must be preceded by walking because in walking meditation the movement of the foot is more distinct than the abdominal movement in the sitting posture. As your meditation practice matures, you may need to do sitting meditation for a longer period than walking meditation".[46]

To follow practical application in terms of the posture, it must be accompanied by full awareness as it was said by the Buddha in the discourse that:

> Again, bhikkhus, a bhikkhu is one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating or urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.[47]

Based on this above statement, we can obviously understand that all movements and activities that we are doing, speaking, thinking, and so on and so forth, or whatever action we may be doing at the present moment – we must be aware of the moment of any posture as it really occurs or as it apparently arises. In particular it must be properly done by means of insight meditation practice.

However, for the beginner of insight meditation, in general instruction from the meditation master two main postures should be followed equally in good balance during practice, that is to say: walking meditation for one hour needs to be accompanied with sitting meditation for one hour too. When one comes to understand well and gets more skillful in the practical technique to which what has been taught and

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[46] U Janakabhivaṃsa Sayādaw, **Vipassanā Meditation** (The Path to the Enlightenment), co., by Venerable Sujiva, (Selangor: Buddhist Wisdom Centre, 1990), p. 26.

[47] M III 90, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha**, op. cit., p. 950.

instructed in, he or she can follow it with any easy and in convenient postures according to his own situation, which must be attentively and constantly accompanied with mindfulness of all meditation postures.

2.4.5 Decay and Repulsiveness of the Body

To the point of body contemplation in terms of the decay and repulsiveness of the body found in the nine charnel ground contemplations, we are concerned with some levels of visualization, or with reflections upon the body, which one's own body has to be compared with what one sees it in a charnel ground. As it was given in its discourse of *kāyagatāsati*, the instruction for contemplating upon the body with such comparisons is as follows:

> As though he were to see a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter,… being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms,… a skeleton with flesh and blood, held together with sinews… a flesh skeleton smeared with blood, held together with sinews… a skeleton without flesh and blood, held together with sinews… disconnected bones scattered in all directions – here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull,… bone bleached white, the color of shells… bones heaped up, more than a year old… bones rotted and crumbled to dust, a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'[48]

From the above statement referring to the *Kāyagatāsati Sutta,* it has accordingly been clearly described, and "vividly depicts the ensuring decomposition in nine stages."[49] More interestingly, Bhikkhu Anālayo gives a point of view concerning the contemplation on the repulsiveness of the body that: "This exercise highlights two things: the repulsive nature of the body as revealed during the stages of its decay, and the fact

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[48] M III 92, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha**, op. cit., p. 952.

[49] Bhikkhu Anālayo, **The Satipaṭṭhāna**, op. cit., p. 153.

that death is the inescapable destiny of all living beings. The former links this exercise to the contemplation of the body's anatomical constitution, serving as an additional tool for counteracting sensual desires."[50]

In everyday life of practice, however, a female body is not appropriate for a man or a male one for a woman; for the object, [namely, the repulsive aspect], does not make its appearance in a body of the opposite sex, which merely becomes a condition for the wrong kind of excitement," thus, sometimes it is very hard for an ordinary person without knowledge to undertake such a practice due to the foulness reflection as it may lead to a wrong way of practice and fruitlessness; but it can be done successfully and effectively by the one who is of well-training in practice. As it is said in the following points:

A wise man will not think to treat
As foul only the part that fell,
But treats as foul the part as well
That in the body has its seat.

Fools cannot in their folly tell;
They take the body to be fair,
And soon get caught in Evil's snare
Nor can escape its painful spell.

But since the wise have thus laid bare
This filthy body's nature, so,
Be it alive or dead, they know
There is no beauty lurking there.[51]

According to the *Visuddhimagga*,[52] as for the reflection on decay and repulsiveness of the physical body it was given a classification consisting of the tenfold foulness (*asubha*) as mentioned already in the forty types of *kammaṭṭhāna*, which are very suitable for one who is of greedy nature in the physical body, i.e., the subdivisions of the greedy temperament (*rāga-carita*). Hence, in the reality for practical application, this foulness, while of ten kinds, has only one characteristic. Nevertheless its characteristic is only its impure, stinking, disgusting and repulsive

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[50] Bhikkhu Anālayo, **The Satipaṭṭhāna**, op. cit., p. 153.
[51] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., pp. 202-203.
[52] Ibid., pp. 200-201.

state (essence). And foulness appears with this characteristic not only in a dead body but also in a living one.[53]

Furthermore, in accordance with the physical body it should vividly be understood in its true nature that: "It is a collection of over three hundred bones, jointed by one hundred and eighty joints, bound together by nine hundred sinews, plastered over with nine hundred pieces of flesh, envelope in the most inner skin, enclosed in the outer cuticle, with orifices here and there, constantly dribbling and trickling like a grease pot, inhabited by a community of worms, the home of disease, the basis of painful states, perpetually oozing from the nine orifices like a chronic open carbuncle, from both of whose eyes eye-filth trickles, from whose ears ear-filth, from whose nostrils snot, from whose mouth food and bile and phlegm and blood, from whose lower outlets excrement and urine, and from whose ninety-nine thousand pores the broth of stale sweat seeps, with bluebottles and their like buzzing round in, which when untended with tooth sticks and mouth-washing and head-anointing and bathing and underclothing and dressing would, judged by the universal repulsiveness of the body"[54]

2.5 The Relevance of *Kāyagatāsati* and *Kāyānupassanā* Practice Relating to the Four Aspects of *Satipaṭṭhāna* Practice

According to the *Kāyagatāsati Sutta*, it is possible to develop a variety of various aspects of the *satipaṭṭhāna* practice with a single meditation object, in particular the *kāyagatāsati* or *kāyānupassanā* (the mindfulness of the body or the practice of body contemplation), and however, in due course it covers all the four *satipaṭṭhānas*, i.e., the body, the feelings, the mind and the *dhammas*. Among these four, there are several discourses relating to the practice of a single *satipaṭṭhāna* directly for realization.[55] Similarly, *kāyagatāsati* can also be applied into the real way of practice in terms of insight meditation, leading directly to realization of the truths, which is apparently included in the four main aspects of *satipaṭṭhānas* as well. Thus, in this section the following items will be explored in brief in accordance with the relevance of the four aspects of *satipaṭṭhāna*, respectively.

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[53] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 201.
[54] Ibid., p. 201-202.
[55] Bhikkhu Anālayo, **The Satipaṭṭhāna**, op. cit., p. 22.

Table 2.3

The Correlations for Four Foundations of the Mindfulness[56]

	Body	**Feelings**	**Mind**	**Dhammas**
aggregate	material form	feeling	consciousness	cognition + volition
character	slow craver	quick craver	slow theorizer	quick theorizer
insight	absence of beauty	unsatisfactoriness	impermanence	absence of self

2.5.1 Contemplation of the Body (*Kāyānupassanā*)

Here I want to discover the practical application for meditation as described in *Satipaṭṭhāna Sutta*. To the actual practices it covers the first part of *satipaṭṭhāna*, i.e., the contemplation of the body (*kāyānupassanā*), which consists of main principles of practice: awareness of breathing, awareness of bodily postures, clear knowledge in regard to bodily activities, analysis of the body into its anatomical parts, and analysis of the body into its elementary qualities, and contemplation of a dead body in nine consecutive stages of decay.[57] And furthermore with respect to this discourse, *kāyānupassanā* (the contemplation or observation of the body) is found as one of them, in which it mentions about the six major aspects of the contemplation of the body as showed below Table:[58]

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[56] Bhikkhu Anālayo, **The Satipaṭṭhāna**, op. cit., p. 25.

[57] Ibid., p. 117.

[58] M I 59, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourse of the Buddha**, op. cit., pp. 145-148.

Table 2.4

The Six Main Aspects of the Body Contemplations

Mindfulness of breathing
↓
The four postures
↓
Full comprehension
↓
Foulness of the bodily parts
↓
Four elements of the body
↓
Nine Charnel ground contemplations

2.5.2 Contemplation of the Feelings (*Vedanānupassanā*)

In accordance with *vedanānupassanā* (the contemplation of feeling or sensation),[59] it should be understood quite clearly that:

> When feeling a pleasant feeling [*sukha-vedanā*], one understand: 'I feel a pleasant feeling'; when feeling an unpleasant feeling [*dukkha-vedanā*], one understand: 'I feel an unpleasant feeling'; when feeling a neither-painful-nor-pleasant feeling [*Adukkhama-sukha-vedanā*], one understand: 'I feel a neither-painful-nor-pleasant feeling'; when feeling a worldly pleasant feeling [*sāmisa*], one understand: 'I feel an unworldly pleasant feeling'; when feeling a worldly painful feeling [*nirāmisa*], one understand: 'I feel an unworldly painful feeling; when feeling worldly neither-painful-nor-pleasant feeling, one understand: 'I feel an unworldly neither-painful-painful-pleasant feeling.[60]

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[59] M I 59, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourse of the Buddha**, op. cit., pp. 149-150.

[60] Ibid.

All feelings (*vedanās*) are arising in one, they should be clearly perceived and noticed as they really are so that he could know and identify what it is whether agreeable and disagreeable feeling of the body and mind, sensual and super-sensual feeling, or indifferent feeling.

Table 2.5

The Three and Six Types of the Feeling Contemplations

	Sāmisa-sukha-vedanā
Sukha-vedanā	
	Nirāmisa-sukha-vedanā
	Sāmisa-dukkha-vedanā
Dukkha-vedanā	
	Nirāmisa-dukkha-vedanā
	Sāmisa-adukkhamasukkha-vedanā
Adukkhama-sukha-vedanā	
	Nirāmisa-adukkhamasukkha-vedanā

2.5.3 Contemplation of the Mind (*Cittānupassanā*)

With respect to the contemplation of the mind (*cittānupassanā*) one understands and abides contemplating the mind as mind in accordance with the twelve ways of practice are given as follows:

Table 2.6

The Twelve Main Aspects of the Mind Contemplations

1. The mind affected by lust as mind affected by lust,
2. The mind unaffected by lust as mind unaffected by lust,
3. The mind affected by hate as mind affected by hate,
4. The mind unaffected by hate as mind unaffected by hate,
5. The mind affected by delusion as mind affected by delusion,

6. The mind unaffected by delusion as mind unaffected by delusion, 7. The contracted mind as contracted mind, 8. The distracted mind as distracted mind, 9. The exalted mind as exalted mind, 10. The unexalted mind as unexalted mind, 11. The surpassed mind as surpassed mind, 12. The unsurpassed mind as unsurpassed mind, 13. The concentrated mind as concentrated mind, 14. The unconcentrated mind as unconcentrated mind, 15. The liberated mind as liberated mind, and 16. The unliberated mind as unliberated mind.[61]

2.5.4 Contemplation of the Mind-objects (*Dhammānupassā*)

Relating to the contemplation of the mind-objects (*dhammā-nupassanā*), one understands and contemplates the mind-objects as mind-objects in terms of the following five aspects, as shown in the below Table:

Table 2.5

The Five Main Aspects of the Mind-object Contemplations

1. The five Hindrances (*nīvaraṇa*): - Sensual desire (*kāmachanda*) - Ill-will (*byāpāda*) - Sloth and torpor (*thīna-middha*) - Remorse and restlessness (*uddhacca-kukkucca*) - Doubt or uncertainty (*vicikicchā*)	One should understand that: each of the hindrances arises in him or not arises in him, how there comes to be the arising of unarisen hindrances and how there comes to be the abandoning of arisen hindrances, and how there comes to be the future non-arising of abandoned hindrances.

[61] M I 59, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourse of the Buddha**, op. cit., pp. 150-151.

2. The five Aggregates: - Material form - Feeling - The formations - Conception - Consciousness	One should understand that: 'such is material form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such are the formations, such their origin, such their disappearance; such is consciousness, such its origin, such its disappearance.'
3. The six internal sense bases (internal & external): - The eye ⇔ The sight - The ear ⇔ The sound - The nose ⇔ The smell - The tongue ⇔ The taste - The mind ⇔ The mind-objects	One should understand that: through the sense bases both internally and externally, the fetter arises depending on each other; how there comes to be the arising of unarisen fetter, and how there comes to be the abandoning of arisen fetter, and how there comes to be the future non-arising of abandoned fetter.
4. The seven factors of enlightenment: - Mindfulness - Truth investigation - Energy - Rapture - Tranquility - Concentration - Equanimity	One should understand that: there arises each of seven enlightenment factors in him or not arises in him; and how there comes to be the arising of the unarisen enlightenment factor, and how the arisen enlightenment factor comes to fulfillment by development.
5. The Four Noble Truths: - The Suffering or misery - The Cause of suffering - The Cessation of suffering - The path leading to cessation of suffering	One should understand as it actually is: 'This is the suffering; this is the origin of the suffering; this is the cessation of suffering; this is the way leading to the cessation of suffering.'

In conclusion, this Chapter came to understand more clearly the important aspects of *kāyagatāsati* practice with reference to the four foundations of mindfulness and the correct way of its practical application, which need more direct experience. However, having studied the *kāyagatāsati* thoroughly and its related texts, which has been found accordingly, it can be said to be much similar to *kāyānupassanā* as taught by the Buddha maintained apparently in two *Satipaṭṭhāna Suttas* (the Discourses on Foundation of Mindfulness), i.e., the *Sutta* no. 10 of *Majjhima Nikāya*[62] and the *Sutta* no. 22 of *Dīgha Nikāya*[63].

[62] M I 56-63.
[63] D II 290-135.

Chapter III

The Development of *Kāyagatāsati* Practice as an Approach to the Understanding of Its Ultimate Reality and Leading to Its Ultimate Goal

3.1 The Significant Aspects of Its Ultimate Reality

The teachings of the Lord Buddha, which he had taught to his disciples throughout forty-five years after his full Enlightenment, have been categorized into three divisions called the *Tipiṭaka* or the Pali Canonical Texts, literally meaning 'the three baskets' – *Vinaya Piṭaka* (the Basket of Discipline), *Sutta* or *Suttanta Piṭaka* (the Basket of Discourse), and *Abhidhamma Piṭaka* (the Basket of Higher Doctrine).

With respect to these three *Tipiṭaka* collections, the practical aspects of teachings: Tranquility Meditation (*samatha-bhāvanā*) and Insight Meditation (*vipassanā-bhāvanā*) are included in the second and the third collections. Therefore, in this chapter, I will explore more detailed aspects of practical levels from various discourses as they appeare in it and other canonical texts as well as other commentaries which are concerned with the topic of my research in order to find out the concerned aspects of teaching. Owing to the theories of *dhamma* practice, in particular the *Abhidhamma* the Buddha expounded more details than he taught in *Suttanta* (the discourses) based on the ultimate realities or the absolute realities known as '*paramattha-dhamma*'. So these teachings on '*paramattha-dhamma*'[64] and other concerned aspects will be explored and explained in this chapter.

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[64] *Tattha vutt'ābhidhammatthā, Catudhā paramatthato, Cittaṃ cetasikaṃ rūpaṃ, Nibbānam iti sabbathā*, meaning "the things contained in the Abhidhamma, spoken of therein, are altogether fourfold from the standpoint of ultimate reality." See Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma** (the Abhidhammattha Saṅgaha), (Kandy: BPS, 1999), p. 25. To these ultimate realities, they are accordingly presented in following items, namely: (i) Citta (consciousness of the senses or awareness of an object) – citta, ceta, cittuppāda, mana, mano, viññāṇa used as synonymous terms in Abhidhamma, (ii) Cetasika (the mental factors or mental concomitants) – cetasikas arise and perish together with citta. pto.

Two types of reality – ultimate and conventional – are explained in *Abhidhamma*, namely, the mental phenomena and physical phenomena (*nāma* and *rūpa*). By real practice one may closely and attentively observe: *Nāma* experiences something; *rūpa* does not experience anything. Seeing is, for example, a type of *nāma*; it experiences a visible object. A visible object itself is *rūpa*; it does not experience anything. What we take for self are only *nāma* and *rūpa* which arise and fall away.[65] Therefore, we can see that *nāma* and *rūpa* consist of different types of realities. These realities of *nāma* and *rūpa* will be explained better according to the five aggregates:

3.1.1 The Five Aggregates (*Pañcakkhandha*)

The *dhammas*, the teachings have been taught and explained by the Buddha through different methods, for instance, by way of the four *paramattha dhammas* (the ultimate realities) as above mentioned, by way of the Four Noble Truths (*cattāri-ariyasaccāni*), by way of Dependent Origination (*paṭiccasamuppāda*), and so forth.

At this time, the five aggregates (*pañcakkhandha*) are put into an account of my concerned work, which are going to discuss basically for analyzing and carrying out accordingly so that I may extend and refine what has been done for discovering the conceptual contexts as well as the way of practice how to realize the truths leading to the ultimate end of *dukkha*, the misery or suffering, in the round of rebirths and deaths, the *saṃsāra*.

The five aggregates should be examined and explored in brief for how to analyze the personal experience through two poles of teaching.

They depend on citta for their arising and they influence on citta. They are 52 kinds of cetasikas; and what we usually call 'mind' is actually a combination of citta and cetasikas. Neither citta nor cetasikas can arise independently, (iii) Rūpa (matter, corporeality or material quality) – it may change form and colour on account of heat or cold of which are 28 kinds of rūpa, and (iv) Nibbāna – the Extinction of defilements and suffering; absolute lasting peace. See Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** (Yangon: Mya Mon Yadanar Publication, 1995), pp. 15-16.

[65] Nina Van Gorkom, **Abhidhamma in Daily Life**, (Bangkok: Dhamma Study and Propagation Foundation, 1990), p. 4.

In terms of five aggregates, regarding the body and the mind – known as self or individual personality – how can we see whether either of the aggregates are located in the self, or are found in the others.

there is a clear concept to be noted, according to Mahāsī Sayādaw's definition in his critical work on the *Sallekkha Sutta*, which is given in relation to the five aggregates (*pañcakkhandha*): "The five *khandhas* become active when there is contact between the senses and their respective objects. When any object is seen, the eye together with the whole body plus the visual object, constitute the corporeality (*rūpa*); the pleasant or unpleasant feeling at the sight is *vedanā*, cognition of the object is *saññā*, paying attention to the object or making any effort to see it represents the *saṅkhāra* and the awareness of the object seen is *viññāṇa*."[66] Therefore, whenever we come into the contact with any external object, such as form, sound, smell, and so on, then there arises the consciousness dependent on that object, respectively.

Furthermore, to understand clearly the vivid classification of these five aggregates, King Milinda asked Venerable Nāgasena, regarding mind-and-matter: which is mind and which is matter? "What which is gross, sire, is matter and those subtle mental states form mind."[67] On the other hand, in accordance with the mental states, it was notably explained through classification, furthermore: "The subtle mental states (*sukhumā cittacetadikā dhammā*) are feeling, perception, mental formations and consciousness; the former three are grouped together as mental factors (*cetasika*), the last is identical with mind (*citta*). This use of the term *citta* and *cetasika* is typical of the *abhidhamma* literature."[68]

Referring to the five aggregates of existence (*pañcakkhandha*), there are a number of different discourses, which are related to the teachings on five clinging aggregates or five aggregates affected by clinging (*pañcupādāna*); and their conceptual references have also been explained in detail according to *abhidhamma* theory. Therefore, how these realities get interrelated to each other, and what are the differences between these types of teachings? However these teachings are of course

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[66] Mahāsī Sayādaw, **Sallekha Sutta** (A Discourse on the Refinement Character), tr., by U Aye Maung, (Bangkok: Buddhadhamma Foundation, 1997), pp. 11-12.

[67] N. K. G. Mendis, **The Questions of King Milinda** (Kandy: BPS, 1993), p. 45.

[68] See note no. 22, ibid., p. 177.

about the five aggregates or groups (*khandhas*), in which the Buddha has taken all of the physical and mental phenomena of existence into the five groups or five aggregates. According to the *Abhidhamma* teaching in (Table 3.1), and (Table 3.2)[69] as follows:

Table 3.1

The Description of Five Aggregates (*Pañcakkhandha*)

1. *Rūpakkhandha*	Corporeality group consisting of 28 *rūpas*.
2. *Vedanākhandha*	Feeling group consisting of *sukha-vedanā, dukkha-vedanā, somanassa-vedanā, domanassa-vedanā* and *upekkhā-vedanā.*
3. *Saññākhandha*	Perception group, comprising perceptions of form, sound, odour, taste, bodily impression and mental impression.
4. *Saṅkhārakkhandha*	Group of mental formations; it consists of 50 *cetasikas* other than *vedanā* and *saññā*.
5. *Viññāṇakkhandha*	Consciousness group; it consists of 89 or 121 *cittas*.

Table 3.2

The Description of Five Clinging Aggregates (*Upādānakkhandha*)

1. *Rūpūpādānakkhandha*	Corporeality group consisting of 28 *rūpas*.
2. *Vedanūpādānakkhandha*	Feeling group consisting of *vedanās* associated with 81 *lokiya cittas*
3. *Saññūpādānakkhandha*	Perception group consisting of *saññās* associated with 81 *lokiya citas*.
4. *Saṅkhārūpādānakkhandha*	Group of mental formations; it consists of 50 *lokiya cetasikas* other than *vedanā* and *saññā*.
5. *Viññāṇūpādānakkhandha*	Consciousness group consisting of 89 or 81 *cittas*.

[69] Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** op. cit., p. 285.

In adition to the Tables presented above, the five aggregates are also found in various discuourses as already mentioned, which give the related exaplanations of each item in the following Table:

Table 3.3

The Five Aggregates According to the *Suttas*[70]

Aggregate	**Contents**	**Condition**
Form	4 great elements and form derived from them	Nutriment
Feeling	6 classes of feeling: feeling born of contact through eye, ear, nose, tongue, body, and mind	Contact
Perception	6 classes of perception: perception of forms, sounds, odours, tastes, tactiles, and mental phenomena	Contact
Volitional formations	6 classes of volition: regarding forms, sounds, odours, tastes, tactiles, and mental phenomena	Contact
Consciousness	6 classes of consciousness: eye-, ear-, nose-, tongue-, body-, and mind-consciousness	Name-and-Form

The different statements between these two versions of aggregates made by the Buddha, we come to know that the first one refers to the five aggregates regarded as individual personality by the ordinary in which they clearly understand whereas five clinging aggregates in the way of practice of insight meditation, are impurities of the mind, that

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[70] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saṃyutta Nikāya), (Boston: Wisdom Publications, 2000), vol. I, p. 841.

have been referred to and should be completely gotten rid off and totally eradicated. These comparisons are among the following statements:

> And what, bhikkhu, are the five aggregates? Whatever kind of form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the form aggregate. Whatever kind of feeling there is… this is called the feeling aggregate. Whatever kind of perception there is… this is called the perception aggregate. Whatever kind of volitional formations there are… these are called the volitional formations aggregate. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the consciousness aggregate. These, bhikkhus, are called the five aggregates.[71]

In the way of practice, insight meditation is a suitable technique for applying to investigate attentively all phenomena both physical and mental whenever they arise, in a broad sense: the main taints (*āsavas*), such as defilements (*kilesas*), desired objects (*taṇhās*), and so forth. One should develop the mental state of mindfulness up to appropriate levels of concentration so as to see and comprehend, as it regards the five aggregates subject to clinging, to bring about the insight into their reality. As the Buddha said:

> And what, bhikkhus, are the five aggregates subject to clinging? Whatever kind of form there is, whether past, future, or present… far or near, that is tainted, that can be clung to: this is called the form aggregate subject to clinging. Whatever kind of feeling there is… that is tainted, that can be clung to: this is called the feeling aggregate subject to clinging. Whatever kind of perception there is… that is tainted, that can be clung to: this is called the perception aggregate subject to clinging. Whatever kind of volitional formations there are… that are tainted, that can be clung to: these are called the volitional formations aggregate subject to clinging. Whatever kind of consciousness there is, whatever past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, that is tainted, that can be clung to: this is called the

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[71] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha**, op. cit., p. 876.

> consciousness aggregate subject to clinging. These, bhikkhus, are called the five aggregates subject to clinging.[72]

The most important thing, when exploring the five aggregates into their classification is to know basically in which group or aggregate of *khandha* it belongs so as to clarify it, as its appropriate aggregates.

As a final point, it has been found respectively that is identical with two groups of *khandha*[73] – the group of *rūpa* (the form or material phenomena) and the group of *nāmā* (the mentality or immaterial phenomena). On the other hand, "The purpose of analyzing a being into five groups of existence is to eliminate the wrong perception and the wrong view that ego, self, personality or *attā* exists. This elimination will lead to the path of stream-winner."[74]

The teachings on the five aggregates, aforementioned, clearly highlight the basic substance of the Buddha's teachings in terms of a detailed analysis into two of them, which have to be put into exploration and discussed in detail as far as it can be found in Buddhist Canonical Texts.

With respect to the five aggregates, the first aggregate – *rūpa-khandha* (the aggregate of material form or mater) or *rūpa* (the material form or mater) – is usually defined in the discourses in terms of the four elementary qualities of matter.[75] And according to a discourse in the *khandhaka-saṃyutta*, it also gives a clear explanation of *rūpa*:

> And why, bhikkhus, do you call it form? It is deformed, bhikkhu, therefore it is called form. Deformed by what? Deformed by cold, deformed by heat, deformed by hunger, deformed by thirst,

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[72] Ibid., p. 877.

[73] As explained in Abhibhamma, the material phenomena are just the aggregate of matter, whereas the four immaterial aggregates are called nāma, "name," in the sense of bending (namana) because they bend towards the object in the act of cognizing it. They are also called nāma in the sense of causing to bend (nāmana) since they cause one another to bend on to the object. See Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma**, op. cit., p. 325.

[74] Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, op. cit., p. 286.

[75] Bhikkhu Anālayo, **The Satipaṭṭhāna** (The Direct Path to Realization), (Kandy: BPS, 2003), p. 203.

> deformed by contact with flies, mosquitoes, wind, sun, and serpents. 'It is deformed,' bhikkhus, therefore it is called form.[76]

The aggregate of material form or the body (*rūpakkhandha*) has been analyzed thoroughly by the Buddha into two steps as said in *Abhidhamma*, namely:

- The four great essentials (*mahābhūta*) are the primary material elements – the earth, the water, the fire, and the air. These are the fundamental constituents of matter which are inseparable and which, in their various combinations, enter into the composition of all material substances, from the most minute particle to the most massive mountain.[77]

- Derived material phenomena (*upādāya-rūpa*) are material phenomena derived from, or dependent upon, the four great essentials. These are twenty-four in number. The great essentials may be compared to the earth, the derivative phenomena to trees and shrubs that grow in dependence on the earth.[78]

According to the *abhiddhamma* classification with regard to the material form (*rūpa*), it can be seen more detailed exposition in the following Table:[79]

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[76] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha**, op. cit., vol. I, p. 905.

[77] Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma** (the Abhidhammattha Saṅgaha), op. cit., p. 235.

[78] Ibid.

[79] Ibid., p. 236.

Table 3.4

The Twenty-eight Material Phenomena at a Glance

Concrete Produced Matter (18)	Non-Concrete Matter (10)
I. *Great Essentials* 1. Earth element 2. Water element 3. Fire element 4. Air element II. *Sensitive Phenomena* 5. Eye-sensitivity 6. Ear-sensitivity 7. Nose-sensitivity 8. Tongue-sensitivity 9. Body-sensitivity III. *Objective Phenomena* 10. Visible form 11. Sound 12. Smell 13. Taste *Tangibility (=3 element: earth, fire, air) IV. *Sexual Phenomena* 14.Femininity 15.Masculinity V. *Heart Phenomenon* 16.Heart-base VI. *Life Phenomenon* 17. Life faculty VII. *Nutritional Phenomenon* 18.Nutriment	VIII. *Limiting Phenomenon* 19. Space element IX. *Communicating Phenomena* 20. Bodily intimation 21. Vocal intimation X. *Mutable Phenomena* 22. Lightness 23. Malleability 24. Wieldiness (plus two intimations) XI. *Characteristics of Matter* 25. Production 26. Continuity 27. Decay 28. Impermanence

The last four aggregates with regard to the group of mentality (*nāma-khandha*), which refers to the last four of aggregates, viz., feeling aggregate (*vedanā-khandha*), perception aggregate (*saññā-khandha*), *kamma* formations aggregate (*saṅkhāra-khandha*), and consciousness aggregate (*viññāṇa-khandha*).

The body (*rūpa*) is in itself without consciousness (*citta*), just like a dead body is the same as a living body of being, with which has no any faculty to know and experience anything or any object similarly whether a living body or a dead body. However, if the body goes on in life without consciousness, it is no use for one to live a life at all; therefore, the body must not be separated from the consciousness. They have to be connected with others due to individual personality for mutual experiences in life.

3.1.2 The Differences between the True Intrinsic Natures and the Common Characteristic Marks of the Mentality and Corporeality (*Nāma* and *Rūpa*)

With respect to the theoretical aspects of Buddhist meditation, there are a number of teaching principles which should be given a detailed exposition and explanation thoroughly so as to know and understand the concepts of the main axioms based on the practical aspects of Buddhist teachings.

The principles of natural law or the laws of nature have been broadly explained by Buddhist commentators and Buddhist scholars through various modes of relationships, there are five distinct aspects of the natural law (*niyāma*[80]) regarded as all conditioned things subject to the law of three existences of intrinsic nature (*sabhāva*), and the law of three characteristics (*lakkhaṇa*). These are going to be explored and explained respectively. Accordingly, these conditioned things in reality are the main Buddhist principles quite often found in the Buddhist Texts

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[80] Niyāma means orderliness of nature or the natural laws consisting of five aspects, namely: (i) Utu-niyāma (physical inorganic order, or physical laws), (ii) Bīja-niyāma (physical organic order or biological laws), (iii) Citta-niyāma (physical law), (iv) Kamma-niyāma (the order of act and result, the law of kamma, or the moral laws), and (v) Dhamma-niyāma (the order of norm, the general law of cause and effect, or causality and conditionality). See **DB**, p. 166.

and other commentaries, and basically they focus upon the law of cause and its effect.

3.1.2.1 The Three Kinds of Intrinsic Nature (*Sabhāva-dhamma*)

To explore the true nature of any ultimate reality, there may be some concerned word *sabhāva*[81] or *sabhāva-dhamma* (the intrinsic nature, own nature or individual essence) included in this account of considerating and acquiring to explain specific concepts in terms of the way of practice, particularly the way of developing *vipassanā-bhāvana* (insight meditation). However, rarely found in the *Piṭakas*, it is extensively used for exegetical purposes in the *Visuddhimagga*, main commentaries, and likewise in the sub-commentaries.[82]

The individual essence of any formed *dhamma* is manifested in the three instances of its existence, namely, arising, presence (= ageing) and dissolution. It comes from nowhere and goes nowhere and is borne by the mind.[83] Thus, it can be said that all kinds formed *dhammas* with individual essence (*sabhāva-dhamma*) are related to the five aggregates corresponding to the materiality and mentality (*rūpa* and *nāma*), which should be understood for the purpose of insight development in order to achieve the attainment of right understanding or insight knowledge leading to a state of the "*dammas* without individual essence (*asabhāva-dhamma*) include the Attainment of Cessation and some concepts."[84] As given clearly in the *Visuddhimagga*: "A *dhamma* that is an individual essence with a beginning and an end in time, produced by conditions, and marked by the three characteristics, is positively produced. But besides

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[81] 'Sabhāva' has not the extreme vagueness of its parent 'bhāva', which can mean anything between 'essence' and '-ness' (e.g., natthi-bhāva = non-existingness). This may be remembered when sabhāva is defined as above thus 'It is with essence (sabhāva)' thus it is individual essence (sabhāva), and when it is defined again thus 'A dhamma's own essence or its existing essence (sako vā bhāvo samāno vā bhāvo) is its individual essence (sabhāva). See Bhikkhu Ñāṇamoli, tr., **The Path of Purification** (Visuddhimagga), (Singapore: Singapore Buddhist Meditation Center, 2003), p. 318, n. 68; and see also in further detail, Bhikkhu Ñāṇamoli, tr., **The Path of Discrimination**, (Paṭisambhidāmagga), (London: PTS, 1982), p. 362, n. 1.

[82] See in detailed exposition Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 318; and see also n. 68.

[83] Ibid.

[84] Ibid.

this, what is produced [but not positively-produced] is a *dhamma* by the taking of a name or by attaining [the attainment of cessation]."[85]

Due to the three periods of time as explained according to the *Abhidhamma* and based on the way how to make a mental note or observe the mind's objects in insight meditation practice, *sabhāva-dhamma* plays a vital part of mental states to be attentively noticed and observed by yogis, meditation practitioners. To illustrate the important aspects of mental observation based on the groups of matter and mind (*rūpa* and *nāma*), showing that the life-time or duration of a *citta* (consciousness) is measured by three short instants of the distinct features in the arising and passing away of a *citta*. These are as follows:

(i) *Uppāda* : the genetic instant,
(ii) *Thīti* : the existing instant,
(iii) *Baṅga* : the dissolving instant.[86]

These instances are said to be equal to one moment of the consciousness or conscious moment *(cittakkhaṇa)*, which covers over the three short instants – arising, existing and dissolving – of the *citta* called *cittakkhaṇa*. As regards *rūpa* it is also said that "the life-time of *rūpa* or corporeality is 17 times longer than that of *citta*."[87] Hence, we can see that "the different between *citta* and *rūpa* is that *citta* arises one after another whereas *rūpa* arises by thousands of units at a small instance and it goes on arising incessantly at every small instance. Therefore, *rūpa* may be piled up into large masses which are visible to the naked eye whereas the fleeting stream of consciousness is invisible to the naked eye.[88]

3.1.2.2 The Three Kinds of the Common Characteristic Mark (*Sāmañña-lakkhaṇa)*

The three natural characteristics inherent in all conditioned things (*saṅkhata-dhamma*) are called the common or universal

[85] Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** op. cit., p. 833, n. 833.
[86] Ibid., p. 131.
[87] Ibid., p. 132.
[88] Ibid.

characteristics (*sāmañña-lakkhaṇa*), which arise in the five aggregates of existence, i.e., the mental and corporeal phenomena (*nāma* and *rūpa*); and they can be considered as the main objects of mental training or mental culture, that is to say, the 'Insight Meditation (*vipassanā-bhāvanā*)'. In other word, these three can be called '*ti-lakkhaṇa*' as consisted of three common characteristic marks of all existing things as follows:

(i) *Anicca-lakkhaṇa* : the characteristic mark of impermanence,
(ii) *Dukkha-lakkhaṇa* : the characteristic mark of suffering,
(iii) *Anatta-lakkhaṇa* : the characteristic mark of not-self.[89]

The characteristic of impermanence is the mode of rise and fall and change; that is, reaching non-existence after having come to be. The characteristic of suffering is the mode of being continuously oppressed by rise and fall. The characteristic of non-self is the mode of being insusceptible to the exercise of mastery, that is, the fact that one cannot exercise complete control over the phenomena of mind and matter.[90]

According to the *Aṅguttara Nikāya*, it was stated clearly that whether a Tathāgata[91] appears or not appears in the world, it still remains a firm condition, an immutable fact, a fixed law or casual law of nature, namely: "This fact that all phenomena are impermanent, all phenomena are subject to misery and all phenomena are not the self."[92]

Pertaining to the five aggregates (*pañcakkhandha*) of existence in terms of the three common characteristics (*ti-lakkhaṇa*) in the three times, the Buddha said as follows:

> Bhikkhus, form is impermanent, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards forms of the past; he does not seek delight in form of the future; and he is practicing for revulsion

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[89] Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** op. cit., p. 389.

[90] Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma**, op. cit., p. 346.

[91] The terms '**Tathāgata**' refered to the 'Perfect One', literally means the One who has 'thus gone', or 'thus come', is an epithet of the Buddha used by him when speaking of himself. See **BD**, p. 178.

[92] A III 134, F. L. Woodward, tr., **The Book of the Gradual Sayings** (Aṅguttara Nikāya), (Oxford: PTS, 2000), pp. 264-265.

> towards form of the present, for its fading away and cessation. "Feeling.., Perception.., Volitional formations.., Consciousness…
>
> Bhikkhus, form is suffering, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards form of the past; he does not seek delight in form of the future; and he is practicing for revulsion towards form of the present, for its fading away and cessation. "Feeling.., Perception.., Volitional formations.., Consciousness…
>
> Bhikkhus, form is nonself, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards form of the past; he does not seek delight in form of the future; and he is practicing for revulsion towards form of the present, for its fading away and cessation. "Feeling.., Perception.., Volitional formations.., Consciousness…[93]

In a well-illustrated conversation between Soṇa, a householder's son, the Buddha gave again an obvious expounding on five aggregates in relation to the three universal characteristic marks, which should be clearly understood and noticed:

> What do you think, Soṇa, is form [feeling, perception, volitional formations, consciousness] permanent or impermanent?"–"Impermanent, venerable sir."–"Is what is impermanent suffering or happiness?"–"Suffering, venerable sir."–"Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this my self'?"–"No, venerable sir."
>
> Therefore, Soṇa, any kind of form [feeling, perception, volitional formations, consciousness] whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form shoud be seen as it really is with correct wisdom.[94]

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[93] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha**, op. cit., vol. I, pp. 867-868.

[94] Ibid., p. 888.

On the other hand, according to the *Dhammapada*[95]: (i) *Sabbe saṅkharā aniccā*: all formations are subject to impermanence, (ii) *Sabbe saṅkhāra dukkhā*: all formations are subject to suffering, (iii) *Sabbe dhammā anattā*: all things are without self or no soul. These three main aspects of *Buddha-dhamma* have played a vital role in *vipassanā* practice. When one of these characteristics is realized clearly in terms of pure insight, one achieves detachment from *dukkha*, the big suffering of life, and by its true practice leads one to the total liberation, *Nibbāna*.

Table 3.5

The Trio of *Lakkhaṇas*[96]
Note at the very moment, only then
the *Sabhāva Lakkhaṇas* are sure to be known.
⇩
Only when *Sabhāva Lakkhaṇas* are seen,
the *Saṅkhata Lakkhaṇas* will become evident.
⇩
Only when *Saṅkhata Lakkhaṇas* become evident,
the *Sāmañña Lakkhaṇas* will be seen.
⇩
Only *Sāmañña Lakkhaṇas* are seen,
Vipassanā ñāṇa arises.
⇩
Only *Vipassanā Ñāṇa* matures,
the *Magga Ñāṇa* realizes.
⇩
Only *Magga Ñāṇa* realizes,
Nibbāna is seen.
⇩
Only when *Nibbāna* is seen,
one is delivered from *Apāya*.

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[95] Dhp 277-279, See Narada, **The Dhammapada**, (Taipei: The Corperate Body of the Buddha Education Foundation, 1993), pp. 222-224.

[96] Sayādaw U Pandita, **On the Path to Freedom**, tr., by Mya Thaung, (Penang: Buddhist Wisdom Center, 1995), p. 65.

3.2 The Practical Application of *Kāyagatāsati* Aspects in Terms of the *Samatha-bhāvanā* and *Vipassanā-bhāvanā*

The teachings of the Lord Buddha based on the threefold essence of essential doctrine (*saddhamma*), namely: (i) *Pariyatti-saddhamma* (the true doctrine of study; textural aspect of the true doctrine; study of the texts or scriptures, (ii) *Paṭipatti-saddhamma* (the true doctrine of practice; practical aspect of the true doctrine, and (iii) *Paṭivedha-saddhamma* (the true doctrine of penetration; realizable or attainable aspect of the true doctrine)[97]. In short it is simply called that "Theory (*pariyatti*), Practice (*paṭipatti*), and Realization (*paṭivedha*)". Therefore, these three stages consisting of an interrelated connection has inevitably been studied in detail for understanding respectively, in particular the two systems of Buddhist meditation practice, which will be put into consideration and expression, and how it can be explored from the other literatures in the canonical texts with regard to the practical application of *kāyagatāsati*, the mindfulness of physical body.

3.2.1 The Differences between *Samatha-bhāvanā* and *Vipassanā-bhāvanā*

In Buddhist Theravada tradition, the teaching on meditation technique consists of many forms of practice; however all kinds of them are in general called '*bhāvanā*,'[98] believed to be an ancient discipline according to the historical records. Hence, the term '*bhāvanā*' or 'mental development' can be found in many discourses of the *Suttanta Piṭaka* as well as the *Abhidhamma Piṭaka*; and particularly it is used in the way of mental training. On the other hand, the English meaning of the word 'meditation' is a very poor substitute for the original term '*bhāvanā*', which means 'culture' or 'development', i.e., the mental culture or the mental development.[99] Accordingly, the synonyms may be found in a huge number of sources of Buddhist texts as well as other commentaries,

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[97] **DB**, p. 105; and see also **BD**, p. 127.

[98] **BD**, p. 31. It is clearly explained that the term 'Bhāvanā' means 'Mental Development' (lit. 'calling into existence, producing') is what in English generally but rather vaguely, is called 'meditation'. And the term "bhāvanā" means "producing, dwelling on something, putting one's thoughts to, application, developing by means of thought or meditation, cultivation by mind, culture. See also **PED**, p. 503.

[99] Venerable Dr. W. Rahula, **What the Buddha Taught**, (Bangkok: Haw Rai, 2006), p. 68.

which is known as *"kammaṭṭhāna*" (the background of mental exercises), as often used in the *Visuddhimagga*.

With regard to Buddhist meditation, it could be accurately said that is mental culture in the full sense of the term, aimed at cleansing the mind of impurities and disturbances, such as: lustful desires, hatred, ill-will, indolence, worries and restlessness, skeptical doubts, and cultivating such qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, joy, tranquility, leading finally to the attainment of highest wisdom which sees the nature of things as they are, and realizes the Ultimate Truth, *Nirvāna* or *Nibbāna*.[100]

In Theravada Buddhism, traditionally there exists of two forms of meditation practice, namely, the development of mental concentration (*samatha-bhāvanā*) and insight meditation (*vipassanā-bhāvanā*). The first one is not really considered important, which has to be cultivated and developed as mental training, but it is somehow quite necessary for beginning practice and as background practice. Based on the Theravada Buddhist tradition, the last one is generally regarded as the fundamental technique which has to build up the highest level of mental training. However both of them need to put into consideration in order to clarify and find out the concepts of differences between *samatha-bhāvanā* and *vipassanā-bhāvanā*.

Meditation is a fundamental aspect of Buddhist teachings, covering three factors of the Eightfold Noble Path, [i.e., the right effort, the right mindfulness and the right concentration], which are essentially regarded as a foundation for developing, cultivating, and bringing about wisdom (*paññā*) together with levels of insight knowledge (*vipassanā-ñāṇa*). Nevertheless, Buddhist meditation techniques are comprised of many different types practiced continually by Buddhist followers; it depends on a particular branch of Buddhism, or even a specific master of meditation practice. Therefore, all these techniques fall into two main categories, that is to say 'tranquility or concentration meditation' (*samatha-bhāvanā*) and 'insight meditation' (*vipassanā-bhāvanā*), which are going to find out and do more research in detail for understanding and more comprehension based on the mental training or mental development

[100] Venerable Dr. W. Rahula, **What the Buddha Taught**, (Bangkok: Haw Rai, 2006), p. 68.

respectively according to various sources arising in the canonical texts in the following items.

3.2.1.1 Tranquility Meditation (*Samatha-bhāvanā*)

The term '*samatha*' means 'tranquility' which is the concentrated, unshaken, undefiled and peaceful state of mind. It is called 'calm' because it calms down the five hindrances (*nīvaraṇa*) including passions.[101] On the other hand, 'tranquility meditation' is one of the Buddhist meditation systems, which is called *samatha-bhāvanā* in Pali. The term '*samatha*' (tranquility or serenity) is a synonym of '*samādhi*' (concentration), '*cittekkaggatā*' (the one-pointedness of the mind) and '*avikkhepa*' (undistractedness).[102] Whereas the term '*samādhi*' (concentration) is of many sorts and has various aspects, which attempted to cover it all would accomplish neither its intention nor its purpose and would, besides, lead to distraction; so we shall confine ourselves to the kind intended here, calling concentration profitable unification of mind.[103]

On the other hand, the term '*samādhi*' should be clearly understood according to the Buddhist terminology: '*samādhi*' literally means "placing firmly together" (*sam-ā-dhā*) or "putting together" with reference to the state of mind formed and the method used to induce that state. Etymologically, it means "one-pointedness of mind upon a single object" (*ekārammaṇe cittassa ekaggatā*).[104]

However, owing to the attained levels of tranquility meditation there are three types of concentration, namely:

(i) The momentary concentration (*khaṇika-samādhi*),
(ii) The access concentration or neighbor-hood concentration (*upacāra-samādhi*), and
(iii) The attainment concentration (*appanā-samādhi*), or the one-pointedness of the mind (*cittekaggatā*), which will be

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[101] Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, op. cit., p. 366.

[102] **BD**, p. 157.

[103] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 84.

[104] Phramaha Singhathon Narasabho, **Meditation: A Guide to a Happy Life**, (Bangkok: Sahadhammika, 2000), p. 35.

discussed and given a detailed explanation respectively to its following items.

In order to touch the theories and get more understanding based on tranquility meditation practice as mentioned in the *Vissuddhimagga* of Buddhaghosa Thera, it is showed clearly a detailed exposition of the forty 'subjects of meditation', known as *kammaṭṭhāna* (the exercise background for meditation practices).

Here, are all the forty types of meditation subject[105] for developing the 'tranquility meditation' or '*samatha*-*bhāvanā*' as mentioned in the Path of Purificaton (*Visuddhimagga*) consisting of seven divisions are as follows:

- Ten Kinds of Device (*kasiṇa*): 1. The earth device, 2. The water device, 3. The fire device, 4. The air device, 5. The blue device, 6. The yellow device, 7. The red device, 8. The white device, 9. The light device, and 10. The limited-space device.

- Ten Kinds of Foulness (*asubha*): 11. The bloated, 12. The livid, 13. The festering, 14. The cut-up, 15. The gnawed, 16. The scattered, 17. The hacked and scattered, 18. The bleeding, 19. The worm-infested, and 20. The skeleton.

- Ten Kinds of Recollection (*anusati*): 21. Recollection of the Buddha (the Enlightened One), 22. Recollection of the *dhamma* (the Law), 23. Recollection of the *saṅgha* (the Community), 24. Recollection of virtue, 25. Recollection of generosity, 26. Recollection of deities, 27. Recollection (or mindfulness) of death, 28. Mindfulness of occupied with the body, 29. Mindfulness of breathing, and 30. Recollection of peace.

- Four Divine Abidings (*brahmavihāra*) or four Unbounded States of the Mind (*appamaññā*): 31. Loving-kindness, 32. Compassion, 33. Gladness and 34. Equanimity.

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[105] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 112-113.

- Four Immaterial States (*arūpa-jhāna*): 35. The base consisting of boundless space, 36. The base consisting of boundless consciousness, 37. The base consisting of nothingness, and 38. The base of consisting of neither perception not non-perception.

- One Perception: 39. The perception of loathsomeness of food (*āhāre paṭikūlasaññā*).

- One Defining: 40. The defining or analysis of the four elements (*catudhātu-vavatthāna*).

Samatha-bhāvanā (tranquility meditation or calm meditation development) is systematically practiced by many traditions to free and calm one's mind from mental impurities and inner obstacles, i.e., the five hindrances. It is used as a preparation for developing the concentration with greater penetration strength in order to bring about *vipassanā-bhāvanā* (insight meditation development); or to allow the work of mental cultivation step by step in terms of the sixteen levels of insight knowledges (*soḷasa-vipassanā-ñāṇa*).

Owing to the Buddhist theory of meditation, right concentration (*sammā-samādhi*) as expounded by the Buddha for the first time in his inaugural sermon, the *Dhammacakkapavattana Sutta*, the Turning of the Wheel of the Doctrine, based on the Noble Eightfold Path is the doctrine called "*majjhimā-paṭipadā*" or the "middle way". It is so called because it refers to the state of moderation, which avoids the two extremes[106] – on the one hand, of indulgence in sense pleasures, and of adherence to the way of practice in self-mortification on the other.

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[106] There two types of extremes (antā), namely: (1) The extreme of sensual indulgence or extreme hedonism (kāmasukhallikānuyoga), and (2) The extreme of self-mortification or extreme asceticism (attakilamathānuyoga). To these two extreme austerities they were expounded that "the first one is the indulgence in or the pursuit of sensual happiness in sensual pleasure, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the last one is the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna". See **DB**, p. 63; and see also Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saṃyutta Nikāya), (Boston: Wisdom Publications, 2000), vol. II, p. 1844.

However, Right Concentration is impossible without purity of *sīla* (the moral code of conduct or morality) which it gives rise to purity in deeds, speeches and thoughts. Therefore, to undertake for upgrading its levels, three principles of *sīla* or moral conduct, [i.e., the right speech, the right action and the right livelihood], which are indispensable for the preparatory ground to doing meditation practice based on these trainings in terms of moral principles. Hence, one should, in the way of Buddhist practices, conduct himself in moral purity with respect to the rules of the middle way leading to the ultimate success in the practices of Buddhist meditation.

Therefore, the way of practice in this method is a medium between the two extremes, avoiding other useless aspects leading to fruitlessness of life, which cannot be followed by the worldly man who is not willing to reduce worldly conditions and sense desires. So it is found in the formula of the right path, well accompanied and supported by other wisdom factors [that is, the right effort and the right mindfulness], which comprise of the ability to give rise to ultimate results of right understanding in terms of the correct and fruitful practice in Buddhism.

3.2.1.2 Insight Meditation (*Vipassanā-bhāvanā*)

Vipassanā, which means to see things as they really are, is one type of the Buddhist meditation practices leading to the ultimate goal of Buddhism. It is simply called *vipassanā-bhāvanā* (insight meditation), which is synonymous with *vipassanā-kammaṭṭhāna*, (exercise of mental meditation of insight) and sometimes called mindfulness meditation, which is not rather than just stilling the mind, but also noting or observing it as it really arises. Historically, *vipassanā*, rediscovered by the Gotama Buddha more than 2,500 years ago and regarded effectively as a universal remedy for curing man's mental ills, is the intuitive insight into the three characteristics of physical and mental phenomena: impermanence (*anicca*), suffering (*dukkha*), and not-self or no soul (*anattā*).

Vipassanā is a powerful way of self-transformation through self-observation, which focuses on the deep interconnection between the mind and body, leading to the penetrative understanding by one's own experiences in meditation by the means of three characteristics of all material and mental phenomena of existence, and leading to entrance into

the final goal of practice, that is to say: final liberation from the super-mundane states towards the holiness of life.

The way how to observe one's thoughts, feelings, or mind-objects through direct experiences by way of real practice, based on right understanding according to meditation theories, which give rise to growth and development of mental levels in sight characterized by increased mindfulness, clear comprehension, self-control and inner peace.

In a general sense, *vipassanā* practice can be used as one of aspects of mental development – two types of Buddhist meditation – it is useful for us to live an every daily life through developing mindfulness and awareness of objects as they really arise. This term can be found in various aspects of Buddhist meditation, particularly in the Theravada traditional practices with respect to a number of discourses appeared in Pali Canon, the original Buddhist text.

In Theravada tradition, *vipassanā-bhāvanā* (insight meditation) is the Buddhist technique popularly practiced by many Buddhist followers basically included in the Four Noble Truths as well as the Four Foundations of Mindfulness as described in the *Satipaṭṭhāna Sutta*. This form is a simple technique which depends on direct experience and observation based on the contemplation of impermanence (*aniccānu-pasanā*), misery (*dukkhānupassanā*), impersonality (*anattānupassanā*), which will be put into my consideration in the next items. Furthermore, it also relates to the three types of training taught by the Buddha as the main principles of developing a spiritual path: devotion to morality (*sīla*) without an end in itself but required to develop the second part, concentration of the mind (*samādhi*), and with this concentrated mind as background for the third training, i.e., wisdom or *paññā* in the context of related work has to be developed through close and attentive observation of the reality of the mind and body from moment to moment as they really are.

In its experiential form, *vipassanā-bhāvanā* or insight meditation is comprised of experiential observation of the mind and matter (*nāma* and *rūpa*), and is applied to any kinds of Buddhist meditation with respect to completely understanding their aspects of three characteristic marks, namely, *dukkha* (suffering or unsatisfactoriness), *anicca* (impermanence or changing) and *anattā* (not-self or no soul). One can attentively and strenuously contemplate upon one of these natural aspects

until he is capable of clearly seeing and realizing the truths as they really are in everything in the universe.

The fundamental principles of this way of practice is the close investigation of physical and mental phenomena as they manifest in the Four Foundations of Mindfulness mentioned in the *Satipaṭṭhāna Sutta*,[107] namely:

(i) The mindfulness as regards the body (*kāyānupassanā*),
(ii) The mindfulness as regards the feelings or sensations (*vedanā-nupassanā*),
(iii) The mindfulness as regards the mind (*cittānupassanā*), and
(iv) The mindfulness as regards the mind-objects (*dhammā-nupassanā*).

These intrinsic phenomena are different from the five *khandhas* (aggregates) because the *citta*, and its mental factors (*cetasika*), are not connected to any aggregate, as it is the basic mood of the mind and body aggregate, whereas the mind-objects encompasses all the mental phenomena that are the fruits of *kamma* (i.e., the *viññāṇa*, *saññā* and *saṅkhāra* aggregates, and also all the mind-objects that are not a fruit of *kamma*, for instance, the Four Noble Truths (*cattāri-ariyasaccāni*).

On the other hand, *vipassanā-bhāvanā* or the insight meditation consists of two related types, i.e., the first one, *vipassanā* meditation is preceded by the way of tranquility meditation (*samatha-bhāvanā*), and the second one is the pure *vipassanā* meditation, which not preceded by the way of tranquility meditation. That means the first one is practiced by one who has plenty of time to devote to his or her meditation, which needs to be as long as possible in the way of practice. The last, based on the satisfaction with their attainment of *jhāna* concentration or mental absorption, he or she is able to carry on *vipassanā* meditation directly. Therefore, it can be called for the last one as a pure *vipassanā* meditation which is practiced by those who have not enough time to devote their meditation practice; anyhow one can spend his time on meditation dependent on his own suitable situation just like ten days of *vipassanā* meditation retreat, and so forth.

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[107] See in detail Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha**, op. cit., p. 145-149.

It is, of course, just ten days in *vipassanā* practice not enough yet, however within short period one may succeed in any noticeable experience in his meditation by means of *vipassanā-bhāvanā* (insight development), which can attain the higher levels of insight knowledge through realization of the body-mind processes and their true nature. So with intensive and strenuous effort one is able to get some new experience of meditation as much as possible during a limited period of daily practice.

3.2.2 The Aim of *Samatha* Development (*Jhāna*)

To achieve the aim or purpose of *samatha-bhāvana* (calm or tranquility meditation) is just to attain the levels of concentration (*samādhi*), that is, *khanika-samādhi* (the momentary concentration), *upacāra-samādhi* (the access concentration), and *appanā-samādhi* (the attainment concentration). These items will be discussed and explained in detail according to their objectives as gained through the right method of practices. By the way it can be achieved through the mental states characterized by a high level of mental tranquility and peace. That means its aim can be attained progressively by developing the higher levels of right concentration based on mental development through which successive stages of mental absorption are going on systematically.

By keeping the practice of the correct way of *samatha-bhāvanā*, it gives rise to a huge number of expected results in return with unperturbed, peaceful and lucid state of the mind, which attained by a strong mental concentration. Therefore, it aims at the attainment of the meditative absorptions (*jhāna*), a high degree of tranquil concentration (though not necessarily that of the absorptions) is indispensable for the insight development too.[108]

On the other hand, through systematic practice of meditation it comes with "the power of tranquility consists of the freedom from perturbation, in the first absorption, from the five hindrances (*nīvaraṇa*); in the second absorption, from thought-conception and discursive thinking... in the sphere of neither-perception-nor-non-perception it consists of the freedom from perturbation by the perception of the sphere of nothingness (*anupubbanirodha*), which is no longer agitated and

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[108] **BD**, p. 157.

irritated by defilements associated with restlessness, nor by the group of existence."[109]

3.2.2.1 The Six Types of Character (*Carita*)

For this item of paper I will explore and investigate the nature of mind as well as mental concomitants (*citta* and *cetasika*) by measuring an individual's appearance or bodily manners which can be understood vividly through bodily actions and verbal actions, which is called *'carita'*. Hence, the term '*carita*' (temperament) means personal nature, the character of a person as revealed by his or her natural attitudes and conduct the temperaments of people differ owing to the diversity of their past *kammas*.[110]

Citta and *cetasika* significantly play a crucial role in Buddhist teachings, which are covered in the central contexts both theoretically and practically. These two items related not only to wholesome or unwholesome actions and thoughts in our present lives, but to the distinguished characters and predisposition of sentient beings as well remained in the previous existence. Those who, of course, had performed good traits are comprised of good mentalities in this very life with less and less troubles of life tensions, and vice versa.

The majority of people are really in need due to real happiness and prosperity in life. They try hard to look for something necessary in order to fulfill their wishes with respect to worldly wealth, bodily sensual pleasure or even mental pleasure. By looking for all these conditions of life, they are inevitable to run away from other surrounding in a society with different characters and different moods of people in daily life.

In the way of practice, the people can be easily understood and comprehended through investigating bodily and verbal actions as being of the mind master. Good mind can bring about good action as a result, and

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[109] **BD**, p. 158; and see also Bhikkhu Ñānamoli, tr., **The Path of Discrimination**, op. cit., p. 95.

[110] Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma**, op. cit., pp. 330-331; and see also in more detail Ñāṇamoli Bhikkhu, tr., **The Path of Purification**, op. cit., pp. 102f.

visa-versa, in one's body and speech as the Lord Buddha said in the very first two verses of the *Dhammapada* (the treasury of truth) as follows:

> Mind is the forerunner of (all evil) states. Mind is chief; mind-made are they. If one speaks or acts with wicked mind, because of that, suffering follows one, even as the wheel follows the hoof of the draught-ox."[111]
>
> Mind is the forerunner of (all good) states. Mind is chief; mind-made are they. If one speaks or acts with pure mind, because of that, happiness follows one, even as one's shadow that never leaves."[112]

Furthermore, for this reason a person's *carita* can be recognized and identified as the source of the natural characters or temperaments through watching attentively his or her gestures and movements – a style of living, food and behavioral patter. This is explained as follows:

> 'By the posture, by the action,
> 'By eating, seeing, and so on,
>
> 'By the kind of states occurring,
> 'May temperament be recognized.'[113]

The character of a particular person may be judged from the predominant mental states that express themselves occasionally,[114] whether what kind of *carita*, such as *rāga-carita, saddhā-carita,* and so on, which gives rise strongly and rigidly to the habits identified as his or her own characteristics. For example, a person vividly shows his characteristics with bad habits or good habits through verbal and bodily actions which have been rooted in his habits. Therefore, it can be categorized into two ways, that is to say, *carita* with regard to wholesome state and unwholesome state of one's mind which arises dependently and prominently.

One's *carita* refers to wholesome state of the mind, i.e., *rāga-carita*, *dosa-carita* and *moha-carita*; whereas to unwholesome state of

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[111] Narada Thera, tr., **The Dhammapada**, (Taipei: The Coperate Body of the Buddha Educational foundation, 1993), p. 1.

[112] Ibid., p. 5.

[113] Bhikkhu Ñāṇamoli, **The Path of Purification**, op. cit., p. 106.

[114] Phramaha Singhathon Narasabho, **Meditation: A Guide to a Happy Life**, (Bangkok: Sahadhammika, 2000), p. 163.

mind, i.e., *saddhā-carita, buddhi-carita* and *vitakka-carita* as said above likewise a person with bad habits will be of mean and base practices of daily life in words and deeds and occasionally expose his characteristics or traits both in good or bad means of practice. Therefore, it is essential to examine one's own characteristic and others associated with it.

The term *carita* (temperament) as explained in commentary texts has been referred to a predominant nature or the intrinsic nature in one's behavioral model. There are six kinds of *carita*, that is to say, greedy temperament, hating temperament, deluded temperament, faithful temperament, intelligent temperament, and speculative temperament.[115] On the other hand, if we examine thoroughly the distinguished nature of a man, it shows us how it relates to each others as "the commentators state that the temperament is determined by the *kamma* productive of the rebirth-linking consciousness."[116]

Table 3.6

The Definition of Six *Caritas* (Character or Temperament)[117]

Rāga-carita (lusful temperament)	The greedy-natured who indulge in sensuous pleasure without shame.
Dosa-carita (hating temperament)	The hate-natured who get angry easily even over trivial things.
Moha-carita (deluded temperament)	The stupid or dull-nature
Saddhā-carita (faithful temperament)	The faithful-natured who venerate the Triple Gem piously
Buddhi-carita (intelligent temperament)	The intelligent-natured who rely on reason and would not believe easily.
Vitakka-carita (speculative temperament)	The ruminating-natured who think over this and that without accomplishing much.

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[115] Phramaha Singhathon Narasabho, **Meditation: A Guide to a Happy Life**, op. cit., p. 102.

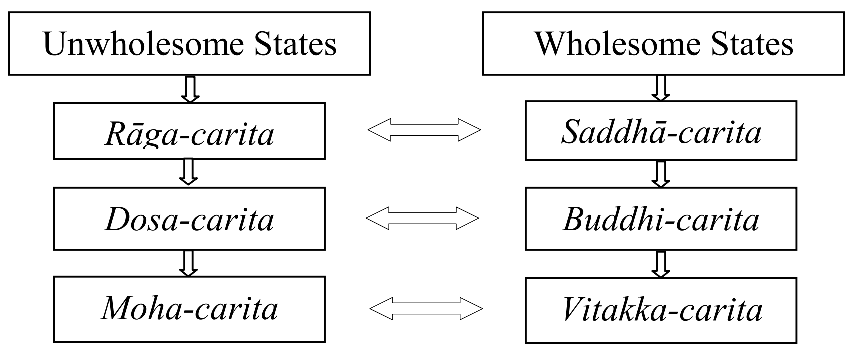
[116] Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma**, op. cit., p. 331.

[117] Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, op. cit., p. 373.

On the way of practices, one's *carita* should be closely investigated and basically understood by a skilful master or teacher in meditation. All human beings are endowed with different disposition and different background of the life – habits, actions, or ever from the previous deeds (*kammas*) – which have been appearantly identified in their own characteristics (*lakkhaṇa*), and which are parallel to pair of the *carita*.

Table 3.7

The Interrelation of Six *Caritas*



A person with *rāga-carita* and *saddhā-carita* in general likes cleanness and sweet tastes of food or fragrant smell, but he consists of quite differences between these two *caritas*. Those who are of *rāga-carita* has attachment to all types of sensual pleasurable objects, whereas one who has *saddhā-carita* is more truthful, sincere and generous in nature of charity; just like revering the Triple Gem and enjoying listening the *dhamma* talk. Therefore, these two *caritas*, i.e., *rāga-carita* and *saddhā-carita*, are apparently civilized and fond of luxury. As the former gets greedy, stingy, lustful, and cunning; for the later is liberal, generous, devoted and pious in nature. To these ideas it is accordingly explained in the *Visuddhimagga* that "Greed seeds out sense desires as object, while faith seeks out the special qualities of virtue and so on. And greed does not give up what is harmful, while faith does not give up what is beneficial."[118]

A person with *dosa-carita* and *buddhi-carita* usually gets crude and unbecoming in department. Both types of *caritas* are careless and untidy. They like salty, bitter food and cannot understand sights and

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[118] Bhikkhu Ñāṇamoli, **The Path of Purification**, op. cit., p. 103.

sounds. Sometimes, they cannot bear with abusive words, wrath, hatred, and violence. However, such a person is different from many respects in nature. One with *dosa-carita* apparently illustrates with jealousy, pride, slander, envy, grudge, stubbornness, etc. whereas one of *buddhi-carita* gets normally free from what *dosa-carita* person has, such as being with open mind and agreeable to good advice and does all things mindfully and with wisdom. Therefore, a person with dominance in *dosa-carita* is crude, untidy or undisciplined in nature and enjoys spicy food and aggressively reacts to the ugly visual forms, or unpleasant things. But for a person with dominance in *buddhi-carita* is ready to learn from the good people, the wise and generous people mindfully and attentively with virtuous actions. As explained clearly in the *Visuddhimagga* by Buddhaghosa that "Hate seeks out only unreal faults, while understanding seeks out only real faults. And hate occurs in the mode of condemnining living beings, while understanding occurs in the mode of condemnining formations."[119]

A person of *moha-carita* and *vitakka-carita* associates with ignorance, delusion or even forgetfulness by nature. Normally he gets puzzled and easily confused, and has a hart time differentiating what is right from wrong; bad from good in actions. It is hard to make his decisions yet just follows others' opinions with which various activities may concern in his duty performance. Since lacking in right understanding of life he becomes lazy, indolent, doubtful in duties, which falls upon the victim of hindrances. Such a person with *moha-carita* and *vitakka-carita* lives a daily life in the way of hesitation, useless babbles, much imaginations or doubtfulness and hard to do the wholesome deeds. Likewise, he with *moha-carita* always comprises of idle, confused and deluded states of mind and hardly to distinguish unwholesome from wholesome, bad from good or right from wrong owing to lack of right understanding so that he is difficult to perform moral deeds, while one with *vitakka-carita* it is also hard to perform meritorious deeds in other activities because of mental laziness and lethargy. As it is further explained that "For just as delusion is restless owing to perplexity, so are applied thoughts that are due to thinking over various aspects. And just as delusion vacilates owing to superficiality, so do applied thoughts that are due to facile conjecturing."[120]

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[119] Bhikkhu Ñāṇamoli, **The Path of Purification**, op. cit., p. 103.
[120] Ibid.

In conclusion of my discussion about *carita*, it can be highlighted as the main points of view as well as in the way of practice: how to choose any suitable subject of meditation for one who is willing to practice Buddhist meditation in a useful way so that one can bring about real happiness through a correct practice. As we come to know: *carita* or character can distinguish one person from another depending on his appearance, attitude, habit and preposition, which come up from his previous existences. The predominance of whatever *carita* one belongs to – such as the *rāga-carita*, *dosa-carita*, and so on, so that one can be parallel to a suitable subject of meditation in order to obtain the fruitfulness and great results of practice.

Table 3.8

The Six *Caritas* Coupled with the Suitable 40 *Kammaṭṭhānas*

Rāga-carita (12 suitable *kammaṭṭhānas*)	- 11 *asubhas*: *uddhumātaka, vinilaka, vipubbaka, vicchiddaka, vikkhāyitaka, vikkhittaka, hatavikkhittaka, hatavikkhittaka, lohitaka, puluvaka,* and *atthika* - *kāyagatāsati*
Dosa-carita (8 suitable *kammaṭṭhānas*)	- 4 *kasinas*: *nīla, pīta, lohita* and *odāta* - 4 brahma-vihāras: *mettā, karuṇā, muditā* and *upekkhā*
Moha and Vitakka-carita (1 suitable *kammaṭṭhāna*)	- *ānāpānassati*
Saddhā-carita (6 suitable *kammaṭṭhānas*)	- 6 *anussatis*: *buddha, dhamma, saṅgha, sīla, cāga* and *devatā*
Buddhi-carita (4 suitable *kammaṭṭhānas*)	- 2 *anusatis*: *maraṇa* and *upassama* - *ahāre-paṭikūla-saññā* - *catudhātu-vavatthāna*
Sabba-carita (the mixed character) (10 suitable *kammaṭṭhānas*)	- 6 *kasiṇas*: *paṭhavī, āpo, tejo, vāyo,* and *ākāsa* - 4 *arūpas*: *ākāsānañcāyatana, viññāṇañcāyatana, ākiñcaññāyatana,* and *nevasaññānāsaññāyatana*

3.2.2.2 The Three Types of Concentration (*Samādhi*)

In accordance with the technique of Buddhist meditation, that is, *samatha-bhāvanā* (the tranquility, serenity or calm meditation), the concentration (*samādhi*) plays a fundamental role in mental development of three stages as the meditation progresses. These levels of *samādhi* are necessary to be explored and distinguished respectively – and how they should be developed and effectively practiced properly as regards the two kinds of Buddhist meditation.

On the other hand, there are two technical terms used basically in Buddhist meditation, i.e., *sammā-samādhi* (the right concentration) and *micchā-samādhi* (the wrong concentration), from which have to be clearly differentiated in terms of *samādhi* categories. For a better understanding of practice, these can pave the way both for higher levels of mental attainment and for getting rid of intolerable misery or unbearable problems of life depending on right or wrong chosen purposes. The former will give rise to happiness and tranquility, while the latter to the suffering (*dukkha*). For this reason, these types of *samādhi* are required for a clear comparison with its purpose between right concentration and wrong concentration – what is right and what is wrong? Here, all related formations are, in accordance with the concentration as referred to the right concentration (*sammā-samādhi*), stated by the Buddha as follows:

> What, monks, is right concentration? Here, a monk, detached from sense-desires, detached from unwholesome mental states, enters and remains in the first *jhāna*, which is with thinking and pondersing, born of detachement, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he enters and remains in the second *jhāna*, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", he enters the third *jhāna*. And, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he enters and remaining in the fourth *jhāna*, which is beyond pleasure

and pain, and purified by equanimity and mindfulness. This is called right concentration."[121]

What, bhikkhus, is right concentration? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first *jhāna*, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second *jhāna*, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third *jhāna* of which the noble ones declares: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, he enters and dwells in the fourth *jhāna*, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called the right concentration."[122]

Most importantly one who practices meditation with right concentration has the power to penetrate the darkness of ignorance by means of observing the ultimate physical and mental phenomena as clear as they are really are. As mentioned in the discourse on concentration (*Samādhi Sutta*), the Buddha said that: "Bhikkhus, develop concentration. A Bhikkhu who is concentrated understands things as they really are."[123] Thus, to understand the origin and passing away of the five aggregates of existence as they really are through fully developing concentration, one can investigate closely and dicern clearly the ultimate physical and mental entities as they really are.

On the other hand, according to the Noble Eightfold Path the right concentration (*sammā-samādhi*) has been associated with other last two factors, viz., the right effort (*sammā-vāyāma*) and the right

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[121] D II 314, Maurice Walshe, tr., **The Long Discourses of the Buddha**, (Dīgha Nikāya), (Kandy: BPS, 1995), p. 349.

[122] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha**, op. cit., p. 1529.

[123] Ibid., vol. I, p. 863.

mindfulness (*sammā-sati*) which are the basic supporters giving rise to the right concentration together with the attainment levels of meditative absorption (*jhāna*).

Table 3.9

The Differentiation of *Kammaṭṭhāna* by Means of *Jhānas*[124]

No.	*Kammaṭṭhāna*	Total	*Jhānas* attainable
1	- 10 *kasiṇas* - *ānāpānassati*	11	➢ five *rūpāvacara-jhānas*
2	- 10 *asubhas* - *kāyagatāsati*	11	➢ first *rūpāvacara-jhāna*
3	- *mettā* - *karuṇā* - *muditā*	3	➢ first–second–third–fourth *rūpāvacara-jhānas*
4	- *upekkhā*	1	➢ fifth *rūpāvacara-jhāna*
5	- 4 *arūpas*	4	➢ four *arūpāvacara-jhānas*

The right concentration (*sammā-samādhi*) with right purpose has to base on a suitable object for the effective practice resulting in the aims of gaining wholesome happiness and peacefulness of mind, which overcomes the impurities or the defilements of mind as the root cause of misery in life. Accordingly having explored the Buddhist meditation as regards the concentration (*samādhi*),[125] it is categorized as three main types, namely: (i) *Khaṇika-samādhi* (the momentary concentration), (ii) *Upacāra-samādhi* (the access concentration), and (iii) *Appanā-samādhi* (the attainment concentration). Hence, the following are going to be explored and clearly explained in a way of the meditation practices as follows:

Khaṇika-samādhi (the momentary concentration) denotes the concentration on any meditation object practiced by moment to moment

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[124] Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** op. cit., p. 377.

[125] **DB**, p. 74.

bases. It is the initial stage of meditation practice, which can be called in other word that the '*parikamma-samādhi*'[126] or 'the preparatory concentration'. Through developing this kind of concentration, it may give rise dominantly to delight and happy feeling. As one carries on continuously on accumulating the power of it until getting more accustomed to the meditation object, it can easily direct his concentrated mind to it again and again, the peace of the mind followed by delight and happy feelings will be experienced moment to moment during the time of practice. Furthermore, as this concentration gets strengthened and sharpened, it will in turn cause the power of meditation object to a certain extent of tranquility with concentrated mind without having to take any sense object such as seeing an object.

Upacāra-samādhi (the neighbourhood or access concentration) refers to a higher concentration which consists of enough power to deal with defilements not to arise one's mind. With a support of mental concentration when effectively developed *khaṇika-samādhi* (momentary concentration), it arises in a due course of practice and then the concentrated mind becomes increasingly, firmly and secured to the object which gets entirely clear and more subtle during meditation practice. To attain the level of concentration, i.e., the *upacāra-samādhi*, it gives a great access to both practices of *samatha* and *vipassanā* meditations. Furthermore, "when used for insight meditation it is traditionally referred to as a type of 'momentary concentration' (*khaṇika-samādhi*)."[127] On the other hand, it plays a vital part in insight meditation required basically the level of access or momentary concentration enough to strengthen and practice the mindful observation of all phenomena and processes as they really arise.

Appanā-samādhi (the attainment or fixed concentration) is the highest level of concentration which can suppress and overcome the mental defilements. The mind remains more steadfast to the object of

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[126] It is explained that 'this is simply the initial effort that one makes to concentrate when beginning the mental exercise' or it is the 'preparatory concentration' which is the initial and still undevelopend concentration of the mind. All stages of concentration starting from this initial stage up to the stage just below the neighbourhood concentration are termed 'parikamma-samādhi'. See Amadeo Sole-Leris, **Tranquility & Insight** (An Introduction to the Oldest Form of Buddhist Meditation), Kandy: BPS, 1986), p. 27; and see also Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** op. cit., p. 375.

[127] Amadeo Sole-Leris, **Tranquility & Insight**, op. cit., p. 27.

meditation up to the point able to keep firmly the mind concentrated on the meditation object continuously as long as the time required, but for this case it is impossible in practicing the other two cases, namely, *upacāra-samādhi* and *khaṇika-samādhi*. At this stage of fixed concentration, it also known as the attainment concentration because it is through this that the various levels of meditative absorption (*jhāna*) are attained.[128]

3.2.2.3 The Three Types of Sign (*Nimitta*)

With respect to Buddhist meditation practices there are a number of Buddhist terms used in daily life, which need to be explained. In this context, we should find out the concerned terms that are used for understanding, based on the practices of meditation technique one will experience several stages in meditation practice, which refers to the mental image obtained in meditation. According to the Buddhist Dictionary of Nyanatiloka, The term '*nimitta*' means 'mark, sign, image, target, object, cause, condition.' These meanings are used in, and adapted to many contexts of which only the doctrinal ones are mentioned here. It is meant here referring to the 'mental image' which attained by meditation practices with any suitable subject of meditation. In the case of perceptual exercised, the first two levels of concentration – that is, the preparatory concentration and access (or momentary) concentration – are correlated with three 'signs' (*nimitta*),[129] which are attained with the distinctive perceptual exercises by means of mental development as already above mentioned.

In the *Abhidhammattha Saṅgaha* by Acāriya Anuruddha, there are three signs (*nimitta*) to be generally noted, namely:(i) The preliminary sign or the preparatory image (*parikamma-nimitta*), (ii) The learning sign or the acquired image (*uggaha-nimitta*), and (iii) The counterpart sign or the counter image (*paṭibhāga-nimitta*).[130] Of these, the first two, i.e., the *parikamma-nimitta* and the *uggaha-nimitta*, are generally found in accordance with every object of meditation, but the last one, that is to say, *paṭibhāga-nimitta* is found only in certain subjections of meditation, such

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[128] Amadeo Sole-Leris, **Tranquility & Insight**, op. cit., p. 28.

[129] Ibid., p. 340.

[130] Amadeo Sole-Leris, **Tranquility & Insight**, op. cit., p. 340; and see also Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma**, op. cit., p. 340.

as the *kasiṇas*, the *asubhas*, the part of the body, and mindfulness of breathing.[131]

The differences of *nimita* regarding all the forty subjects of meditation (*kammaṭṭhāna*) as explained in detail respectively according to the *Visuddhimagga* (the Path of Purification) of Buddhaghosa Thera, which are presented with its interrelation in the below Table.

Table 3.10

The Differentiation of *Kammaṭṭhāna* by Means of Related *Nimittas*[132]

No.	*Kammaṭṭhāna*	Total	*Nimitta* attainable
1.	all *kammaṭṭhānas*	40	*parikamma-nimitta* and *uggaha-nimitta* (not distinguishable in some *kammaṭṭhānas*)
2.	10 *kasiṇas*, 10 *asubhas*, *kāyagatāsati*, *ānāpānassati*	22	*parikamma-nimitta*, *uggaha-nimitta*, and *paṭibhāga-nimitta* may all appear.
3.	first 8 *anussatis*, 4 *brahma-vihāras*, 4 *arūpas* *āhāre-paṭkūla-saññā* *catudhātuvavatthāna*	18	*parikamma-nimitta* and *uggaha-nimitta* is not formed. *paṭibhāga-nimitta* is not formed

With a detailed explanation as regards *nimitta* as mentioned above, this Pali term should be presented according to *bhāvanā-nimitta* (the image of mental development or meditation), which need to be explored accordingly for the following items of its contents and related usage.

Parikamma-nimitta (the preparatory image or sign); it is the object of *parikamma-bhāvanā*, which is regarded as the object perceived at the early stages of meditations.

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[131] Amadeo Sole-Leris, **Tranquility & Insight**, op. cit., p. 340.

[132] Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, op. cit., p. 379.

Uggaha-nimitta (the learning image or acquired image); as the meditation proceeds and grows steadier and more intense, the meditator finds that he can see the object, e.g., the *kasina*, without looking at it directly, which remains clear even in the intervals when there is no direct observation (for instance, when closing one's eyes for a few moments during the contemplation of a visual subject).[133] He has acquired the image in his mind, and he can see it with eyes closed. The acquired image is still unsteady and unclear; it arises when the mind has reached a weak degree of concentration.

Paṭibhāga-nimitta (the counter image or counterpart sign); as the meditation goes on practicing with the *uggaha-nimitta* as a base, at the point when the concentration reaches the *upacāra-samādhi*, the *uggaha-nimitta* rapidly turns into a bright, clear and steady image in a strong base, which is similar to the original object, but getting many times brighter and clearer than the *uggaha-nimitta* (acquired image). It gets completely free from errors such as unevenness, graininess, etc., that may be present in the original object. It is immovable as if it remains fixed in the eye.

3.2.2.4 The Reflection upon Repulsiveness of the Body (*Asubha*)

To understand the real nature of the body is to be analyzed in detail through its elements, partial parts, characteristics and other aspects concerning it based on the thirty-two parts of the body, so that one may find out the way to reflect on its nature as it really is. Now what is the nature of the living body? It is a collection of over three hundred bones, joined by one hundred and eighty joints, bound together by nine hundred sinews, plastered over with nine hundred pieces of flesh, enveloped in the moist inner skin, enclosed in the outer thin skin, with orifices here and there, constantly trickling like a grease pot.[134]

According to the practical reality of *asubha* (repulsiveness, foulness, loathsomeness, unattractiveness) of the bodily parts, and how to reflect on its nature the Buddha said that: "Again, bhikkhus, a bhikkhu

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[133] Amadeo Sole-Leris, **Tranquility & Insight**, op. cit., p. 30.

[134] Mehm Tin Mon, **Samatha** (Higher Level), (Yangon: Kaba Aye Printing Press, 2004), vol. II, p. 56.

reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus: 'In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine"[135]

In the way of practice by means of the reflection on bodily parts as to its true intrinsic nature, it was, for instance, given the guideline that "just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: 'This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice'; so too, a bhikkhu reviews this same body as full of many kinds of impurity this: 'In this body there are head-hairs... and urine.' As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household fife are abandoned… That too is how a he develops mindfulness of the body".[136]

Moreover, the meditator, who takes the insight meditation as a vehicle of his practice, can get to know thoroughly about what may give rise to himself and others based on the nature of living body so that he may understand well how it really is. Of course, one can discern clearly in terms of analyzing the body into various aspects as saying that: "It is inhabited by a community of worms, the home of disease, the basis of painful states, perpetually oozing out repulsive excrements from the nine orifices and from the ninety-nine thousand pores of the body stale sweat seeps most of the time, and blue flies and their like buzz round it.[137]

Therefore, if one does not know clearly the true intrinsic nature of the characteristic 'foulness' of the body because it is hidden by the temporary adornment, lust after women, and women after men. But in reality there is not the minutest spot that is fit to lust after. That is the reason why head-hair, body-hair, nails, teeth, saliva, mucus, excrement,

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[135] M III 91, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Boston: Wisdom Publications, 2000), p. 951.

[136] Ibid.

[137] Mehm Tin Mon, **Samatha**, op. cit., p. 56.

urine, etc. become repulsive once they have dropped from the body, and then the people detest them and don't even want to touch them.[138] As most of the mediation masters have always instructed their disciples of practices as regards the body reflection on *asubha* (loathsomeness) by recommending that contemplation of the factual aspects of the body as an antidote or the best remedy for curing the lust and complacency (*rāga*), as in general people by nature are very much attached to their body as well as others' bodies caused by lust (*rāga*). Just like the men are, as a rule, strongly attached to the women's bodies, and vice versa. There were many disciples of the Buddha during his time became the noble persons (*ariya-puggala*) and attained fully the Enlightenment because of taking, according to their character or temperament (*carita*), the suitable *kammaṭṭhānas*, i.e., *asubha-bhāvanā*, which is fit for their natural *carita* so that it could find out the best way to suppress and the best remedy to cure the nature of *rāga* disease very effectively. This is the way how to overcome *rāga*-disease and attain the fruitfulness of *asubha-kammaṭṭhāna* in the proper, right practices of Buddhist meditations, respectively.

3.2.3 The Aim of *Vipassanā* Development (*Paññā*)

To achieve the aim of *vipassanā* development is to release and totally free oneself from all kinds of the *dukkha* (suffering or misery), i.e., both mental suffering and physical suffering in life lasting for countless eons in a long *saṃsāra*, the round of rebirths and deaths, through realizing the processes of physical and mental phenomena and their true nature corresponding to the way of insight practices and the levels of insight knowledge (*vipassanā-ñāṇa*). Hence, if one is able to realize the mental and physical phenomena of existence as they really are, he or she can get rid of all kinds of mental impurities or the mental defilements (*kilesas*) arising dependent on the true understanding of mental and physical phenomena and their true nature as they really arise gradually.

By practicing the insight meditation, it doesn't aims at or grasp for any positive factors of the *loka-dhamma*[139] to which the most people

[138] Mehm Tin Mon, **Samatha**, op. cit., p. 57.

[139] Loka-dhamma means the 'worldly conditions, the worldly state or the vicissitude', which is comprised of eight kinds, namely: (i) Lābha (gain), (ii) Alābha

prefer and attach in their daily life, such as gain, status, praise or limited happiness; nor does it aim at the worldly wealth or supernatural powers which even an ordinary person may possess if having perfected by oneself. However, by possessing such kind of things, which is not the way leading to achieve the basic aim of insight meditation as above mentioned.

With respect to the right way of insight development, people not practicing in meditation grasp at the rising mind and matter every time they see, hear, touch, or become aware of. They grasp at them with craving, being pleased with them. They grasp at them with wrong views, taking them as permanent, happy, as the I, or the Ego. We meditate in order not let these graspings arise, to be free from them. This is the principal aim of insight meditation.[140]

3.2.3.1 The Five Controlling Faculties (*Indriya*)

The *indriya* (mental faculty or spiritual faculty) is comprised of five mental factors, namely:

(i) The faculty of faith (*saddhā-indriya*),
(ii) The faculty of energy (*viriya-indriya*),
(iii) The faculty of mindfulness (*sati-indriya*),
(iv) The faculty of concen-tration (*samādhi-indriya*), and
(v) The faculty of wisdom (*paññā-indriya*).[141]

These *dhamma* items above will be explained in concise length of its comprehensive meaning according to the way of practice how to apply it into or how to balance its vital importance in meditation practice.

(loss), (iii) Yasa (fame), (iv) Ayasa (disgrace), (v) Sukha (pleasure), (vi) Dukkha (pain), (vii) Pasaṃsa (praise), and (viii) Nindā (blame). These eight loka-dhammas are categorized as two main factors, (i.e., no. i, iii, v, and vii as the positive or agreeable factors, and others (i.e., no. ii, iv, vi, and viii) as the negative or disagreeable factors. Either positive or negative factors can be completely eliminated by the levels of ariya-magga-ñāṇa (the knowledge of noble path). See in detail Bhikkhu Ñānamoli, tr., **The Path of Purification**, op. cit., pp. 799-801.

[140] Mahāsī Sayādaw, **Fundamentals of Vipassanā Meditation**, tr., by Maung Tha Noe, (Bangkok: Buddhadhamma Foundation, 2002), p. 33.

[141] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha**, op. cit., vol. II, p. 1668.

In other words, *indriya* is respectively found that one of the thirty-seven components contributing to the Enlightenment (*bodhipakkhiya-dhamma*), which is conducive to balancing the controlling or governing mental faculties particularly in practical means of daily life. This is also one of the fundamental qualities leading to his Enlightenment as it was accordingly said that the Buddha succeeded in his Enlightenment partly based on these five controlling faculties; and they are extremely important in the practical way and the progress of mental development in Buddhist meditation practices.

It has been found that failure in meditation practice often occurs when one uses the wrong method of meditation practice because the five controlling faculties are not balanced properly. Therefore, these five mental faculties in the methods for controlling and balancing practical aspects will be illustrated to give rise to one's practical progress in the following items.

These five mental controlling faculties are also known as the *pañca-indriya*, (i.e., *pañca*-five and *indriya*-faculty). Each of these five comprises of the master of its own responsibility. *Saddhā-indriya* is, for instance, the master of faith faculty with the function to provide others, perhaps; concerning and unshakable faith, in the characteristic belief that there is no other faculty can deal with it as an extreme power in its own state. On the other hand, it has no power in the area of other four *indriyas* by its nature but possible with its close relationship in the way of practice.

Furthermore, *viriya-indriya* is the master of effort or energy faculty with the function to make a strenuous attempt to achieve its duty by means of performance. Whereas *sati-indriya* is the master of mindfulness, which performs the functions with clear understanding the natural realities into insight of mental and physical processes as they really arise. As for *samādhi-indriya* is the master of concentration on what that its functions have to develop the full awareness inevitably applied into the practice of calm and insight meditation, while *paññā-indriya* is the master of understanding the ultimate realties which its functions develop and bring about the penetrating, supreme wisdom. Therefore, these five *indriyas* are the masters of their equivalent tasks parallel to the six internal *indriyas*, i.e., the eyes, the ears, etc. meanwhile these are the sense organs dealing with their related functions together with the tasks: the eyes see, the ears hear, the nose smells, the tongue tastes, the body touches and mind feels, respectively. But no one of the

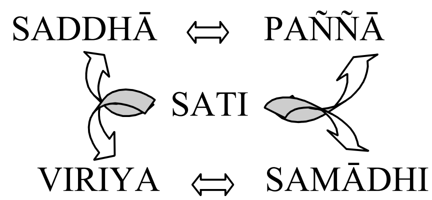
six sense organs can present the task of other sense organs since each is of its own duty and not other in the way of its performance.

In addition, these five spiritual factors of *indriya* are also regarded to have been the mental power (*bala*), consisting of five factors as well for the Enlightenment of the Buddha as clearly mentioned in the thirty-seven factors of *bodhipakkhiya-dhammas*, which shows their own power in due order and respectively. On the other hand, the essential elements of the five powers are the same as those of the five Faculties. It should be understood that each of these five elements has two distinct properties, namely:

(i) The ability to control the mind, and
(ii) The ability to be firm and unshakable by the opposing force.[142]

Table 3.11

The Balance of Five Mental Faculties or Five Spiritual Faculties



To balance and harmonize two of the five mental faculties above: *saddhā* and *paññā*, one should consider: if one who is strong in *saddhā* (faith) but weak in *paññā* (wisdom) will lead to the belief in superstition, that is to say, to believe and trust in other person or any object easily and may place one's faith in wrong ideas and objects without reasonable cases, so in the same way "in practice, *saddhā* and *paññā* should balance each other, because too much faith leads to unreasonable belief and too much investigation leads to no concentration."[143] Therefore, the mind is of wrong faith and no reasoning based on cause and its effect. Whereas one who is strong in *paññā* but weak in *saddhā* he is distracted by a wandering mind and thinking processes so that it is hard to make decisions in an easy way as his mind

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[142] Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, op. cit., p. 281.

[143] Ibid., p. 280.

keeps on thinking of things here and there, one after another, and as a result: his mind wanders to external objects and is restless so that he cannot achieve a level of concentration or one-pointedness of the mind.

With respect to an equal balance and harmonization of the next mental factors of *indriya*, viz., *viriya* and *samādhi*, one should reasonably ponder in the way of real practice. If one who is too strong in *viriya* and too weak in *samādhi*, it will cause the body to be exhausted and the mind will be restless; if *viriya* is too weak, and too much *samādhi* will cause sleepiness and drowsiness during practice; hence in either case, the mind cannot get fully concentrated on the meditation object. Therefore, *viriya* and *samādhi* should balance each other; because too much effort may lead to restlessness and two much concentration may lead to drowsiness.[144]

As for *sati*, it need not quite importantly be balanced with any other factor; but it can play a vital role in helping to wake up and in the binding thread for the other controlling faculties. By means of daily practice, it is very useful at all times. The more *sati* one has, the better off one is in everyday life. Through the first two pairs of *indriya* have been well-established and well-balanced, *sati* becomes the controller and assists all other factors of wholesome *dhamma*, which give rise to a huge number of benefits of one's daily practices. Therefore, *sati* is very significant to balance and harmonize constantly with other controlling faculties ready to effectively perform and strengthen their functions for the progress of mental practice.

3.2.3.2 The Three Methods of Insight Contemplation (*Anupassanā*)

With respect to the practical aspects of *vipassanā* meditation, there are three fundamental principles of *anupassanā*: the threefold method of contemplation on the three characteristic marks (*ti-lankkhaṇa*) of mental and physical phenomena in the five aggregates of existence, which should be in detail described and given a clear light for understanding in what *vipassanā* practice getting importantly evolved. The practical principles, on the three *anupassanās* as referred basically here in my related writing, are popularly mentioned and taught by many

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[144] Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, op. cit., p. 281.

vipassanā meditation masters in a modern day, especially in the traditional practices in Theravada Buddhism.

According to the *Visuddhimagga*, (the Path of Purification) the main aspects of *anupassanā* have been described in detail; but of these [just only three *anupassanās*] are so important for the basic knowledge of insight meditation practice, which need to be explained in accordance with related account of my writing work are as follows:

(i) *Aniccānu- passanā* (the contemplation of impermanence),
(ii) *Dukkhānupassanā* (the contemplation of suffering), and
(iii) *Anattānupassanā* (the contemplation of not-self or no soul).

In conducting insight meditation or *vipassanā-bhāvanā*, these three methods of contemplation should be attentively developed and repeatedly contemplated on the nature of three characteristic marks, i.e., *anicca*, *dukkha* and *anattā* of the mental and bodily processes – the five aggregates or the five groups of existence – as already mentioned earlier. Therefore, by means of insight meditation practice the meditator comes to know and realize the ultimate realities with their true nature of the mind and body processes through mindfully mental observation and continuous noticing.

The 'contemplation' by way of *vipassanā* meditation practice is to be ware of everything, it can be said "contemplation' implies 'deep thought' or 'to be in a thoughtful state"[145] of all mental and corporeal phenomena, which is coming and arising to us as they really are, that is to say, mindfulness meditation or mindfulness development (*sati-bhāvanā*). On the other hand, in *vipassanā* meditation there is no place for thinking or for being thoughtful. With the help of concentrating (*samādhi*), one penetrates into the ultimate realities and sees with one's own mind-eye the real nature of these realities – that is the three characteristic marks of *nāma* and *rūpa*.[146]

In real practice of sight meditation and based on the present moment, the three characteristic marks play a very important role in

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[145] Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** op. cit., p. 290.

[146] Ibid.

practical aspects, which should strenuously, attentively be observed by the insight meditator, that is to say, the incessant arising and passing away of the ultimate realties of mental and physical processes, so that with full awareness he or she comes to understand and clearly discern the true nature as it really is: the impermanent nature, the unsatisfactory nature of mental and physical phenomena (*nāma* and *rūpa*). Since the body and mind are made up of five aggregates and all these aggregates are incessantly forming and dissolving, leaving no single entity as permanent, one realizes that there is no self, nor soul.[147]

In the contemplation of impermanence (*aniccānupassanā*), one who takes insight meditation as a main practice may constantly contemplate on the ultimate realty of impermanent nature of *nāma* and *rūpa* as they really occur; and he or she should make a mental note repeatedly that "*anicca*, *anicca*, *anicca*…" as long as the time required and limited at full stretch. And in the same way, one also may proceed and follow this practical method with others – *dukkhānupassanā* (the contemplation of suffering) and *anattānupassanā* (the contemplation of not-self), that is to say, to contemplate and mentally note repeatedly on that "*dukkha*, *dukkha*, *dukkha*… or *anattā*, *anattā*, *anattā*… as long as the time required and limited at full stretch. Hence, as the meditator keeps on this technique of *vipassanā* meditation practice then the levels of insight knowledge (*vipassanā-ñāṇa*) will arise in due course of practices as the ultimate results of contemplation on three characteristic marks of five aggregates: the mental and bodily processes (*nāma-dhamma and rūpa-dhamma*). By carrying on this way of insight practice, "soon after the last insight knowledge arises, *magga-ñāṇa* and *phala-ñāṇa* (the path and its fruition) also arise."[148]

3.2.3.3 The Insight Knowledge (*Vipassanā-ñāṇa*)

With respect to the insight knowledge (*vipassanā-ñāṇa*), the levels of *vipassanā-ñāṇa* achieved by means of the insight development, i.e., the *vipassanā-bhāvanā* or the insight meditation, have been founded and described in various ways in discourses of *Suttanta Piṭaka* and their commentaries. In particular, the popular *Visuddhimagga* by Buddhaghosa

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[147] Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** op. cit., p. 290.

[148] Ibid., p. 391.

Thera and other related Buddhist Texts have been already mentioned that partly as consisting of nine, partly as consisting of ten, or elsewhere partly as consisting of sixteen *vipassanā-ñāṇas*.

On the other hand, here the central nine *vipassanā-ñāṇas* as said according to the *Visuddhimagga* can be gained from the insight development in terms of purity of the mind; and from the first *ñāṇa* (*udayabbaya-ñāṇa*) up to the last one (*anuloma-ñāṇa*) with a close connection covering all the nine insight knowledges. These knowledges have to be developed one after another by earnestly and strenuously meditation on the three characteristic marks of the conditioned things (*saṅkhāra* = *nāma-rūpa*).[149] They will be explored for understanding in the way meditation practices (*bhāvanā*) concerned as below Table:

Table 3.12

The Arising Stage of Nine Insight Knowledges (*Vipassanā-ñāṇa*)

1. *Udayabbaya-ñāṇa*	The knowledge investigates vividly the arising and passing away of the ultimate realities of *nāma* and *rūpa* in the five aggregates of existence;
2. *Bhaṅga-ñāṇa*	The knowledge focuses on the incessant dissolution of the ultimate realities of *nāma* and *rūpa* in the five aggregates of existence;
3. *Bhaya-ñāṇa*	The knowledge of discerning the *nāma* and *rūpa* in five aggregates of existence as fearful as they are disappearing constantly;
4. *Ādīnava-ñāṇa*	The knowledge realizes the fault in *nāma* and *rūpa* as known to be fearful;
5. *Nibbidā-ñāṇa*	The knowledge of disgust in *nāma* and *rūpa* as known to be unsatisfactory;
6. *Muñcitukamyatā-ñāṇa*	The knowledge of desire to escape from entangling *nāma* and *rūpa* in five aggregates of existence;

[149] Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** op. cit., p. 415.

7. *Paṭisaṅkhā-ñāṇa*	The knowledge reinvestigate *nāma* and *rūpa* in the five aggregates of existence so as to escape from it;
8. *Saṅkhārupekkhā-ñāṇa*	The knowledge of equanimity towards *nāma* and *rūpa* and the conditioned things; and
9. *Anuloma-ñāṇa*	The knowledge of adaptation to the path.

To gain these above stages of insight knowledge, the insight meditator (*vipassanāyānika*) has to practice earnestly and strenuously and repeatedly develop one after other with wisely mindful observation and in diverse ways by meditating on "the operation of the three characteristics in all formation"[150] as the "three characteristic marks of mental and corporeal phenomena, i.e., of the five aggregates of existence, which form the main objects of insight meditation, that is, the characteristic marks of impermanence, suffering and not-self."

By means of developing insight into ultimate realities of physical and mental processes (*nāma-rūpa*), the mature knowledge of the rise and fall that one those insight practice has clearly realized and well-established at this certain stage of knowledge (*udayabbaya-ñaṇa*), one is said to attain it in the way of insight practice. As strenuously preceding the insight practice, one begins to realize and see only the ultimate aspects of constant disappearance of *nāma*-*rūpa* in five aggregates of existence, but not their origination, then he is said to gain the knowledge of dissolution (*bhaṅga-ñāṇa*). By seeing all formations incessantly disappearing, the insight meditator, as a result of this contemplation, comes to realize the knowledge of incessant dissolution as terror or fearfulness (*bhaya-ñāṇa*), which comes up with the knowledge of danger (*ādīnava-ñāṇa*) as he vividly sees all formations of *nāma-rūpa* realities to be full of faults. At the same time, when one sees the faults in *nāma-rūpa* and comes to understand well how unsatisfactory all formations of *nāma-rūpa* are, he tries to reflect on these disgusting things as a result of contemplation. The knowledge of disgust (*nibbidā-ñāṇa*) in *nāma-rūpa*

[150] Sri Ñarama Mahāthera, and Venerable Matara, **The Seven Contemplations of Insight** (A Treatise on Insight Meditation), (Kandy: BPS, 1997), p. 8; and see also Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** op. cit., p. 389.

may absolutely give rise to him due to the insight meditation practice consequently.

By increasingly understanding these ultimate realities of *nāma-rūpa* in terms of insight meditation as a huge variety of faults, one tries to get away from all formations caused by ignorance of *nāma-rūpa* of five aggregates of existence. Then one continuously develops the next step, that is to say, the knowledge of desire for the escape (*muñcitu-kamyatā-ñāṇa*). As seeing the total freedom from the net of *nāma-rūpa* of existence, one finds no way out other than to contemplate repeatedly on the common characteristics of *nāma-rūpa* both internally and externally of five aggregates in existence then he can reach the knowledge of reflection (*paṭisaṅkhā-ñāṇa*). Having repeatedly investigated the universal three characteristics, i.e., *anicca*, *dukkha*, *anattā*, of the mental and physical phenomena and mindfully observed their true nature, the knowledge of equanimity towards all formations (*saṅkhārupekkhā-ñāṇa*) will take place with him according to due course of insight practice. When understanding these three characteristics regarding the three contem-plations of three characteristics (*anupassanā*) as described earlier becomes sharper and more apparent in ultimate realities and maintaining equanimity towards *nāma-rūpa,* it leads to the knowledge of conformity or adaptation (*anuloma-ñāṇa*).[151]

It is, of course, to attain the levels of *vipassanā-ñāṇa*, in insight meditation, the seven stages of purification (*satta-visuddhi*) have to be basically strengthened and be well-developed in purifying one's mind by insight meditation. Furthermore, in accordance with the development of the Noble Eightfold Path (*ariya-aṭṭhaṅgika-magga*) – or more correctly, the gradual purification and the perfection of morality (*sīla*), meditative concentration (*samādhi*), and wisdom (*paññā*) – it has been accomplished and successively developed by way of the seven stages of purification in the following Table:

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[151] It is given a further detailed explanation; see also Bhikkhu Ñāṇamoli, **The Path of Purification**, op. cit., p. 745f.

Table 3.13

The *Satta Visuddhi* (The Seven Stages of Purification)

1. *Sīla-visuddhi*	Purification of morality;
2. *Citta-visuddhi*	Purity of mind;
3. *Diṭṭhi-visuddhi*	Purity of view;
4. *Kaṅkhā-vitaraṇa-visuddhi*	Purity of by overcoming doubt;
5. *Maggāmagga-ñāṇadassana-visuddhi*	Purity of vision in discerning the path and not-path;
6. *Paṭipadā-ñāṇadassana-visuddhi*	Purity of vision of the path-progress; and
7. *Ñāṇadassana-visuddhi*	Purity of vision of the knowledge of the four paths.

In discourse on the 'Relay Chariots' (*Rathavinīta Sutta*)[152] of *Majjhima Nikāya*, there arose the simile of the stagecoach mentioned comparing the sevenfold purification (*visuddhi*) with seven stagecoaches, wherein their purpose and goal is illustrated. There it is said that the real and ultimate goal does not consist in purification of morality, or of mind, or of view, etc. but the goal of this purification is the total deliverance freed from all clinging and extinction of all defilements. Just as one mounts the first coach and travels to the second coach, then mounts the second coach and travels to the third coach, and so on.

In the exactly the same way, at first one purifies one's morality in order to get the starting point of purification of the mind, then to purify the mind in order to get the starting point of purification of view, then to purify one's view in order to get the starting point of purification by overcoming doubt. By developing this way, finally one will attain the four Paths and their Fruits, respectively.

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[152] M I 146-151, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha**, op. cit., pp. 240-245.

According to the 'Expanding Decades' (*Dasuttara Sutta*) of *Dīgha Nikāya*: the seven stages referred to the purification are only enumerated and called that "the seven things help greatly, the seven things are to be developed."[153]

3.2.3.4 The Overcoming of Personality-belief (*Sakkāya-diṭṭhi*)

There are various kinds of wrong views (*micchā-diṭṭthi*), various kinds of evil things, various kinds of bad actions (*akusala-kamma*) to which beings belong and performed respectively according to their previous lives and their life-continuity wandering in the round of rebirths and deaths (*saṃsāra*). On account of these unwholesome actions had been done by them, in return they have been subject to be reborn conspicuously into possible existence of the lower worlds which are referred to the four woeful states of beings (*apāyabūmi*), i.e., the hell, animal kingdom, hungry ghosts, and demons.

As beings have been wandering into different planes of *saṃsāric* existence are due to their respective wholesome and unwholesome courses of bodily action, verbal action and mental action. Some based on their evil deeds are subject to be reborn in the lower worlds of existence (*apāyabhūmi*). Some based on good deeds are subject to be reborn in the higher states of existence, such as the six planes of heaven world (the sensuous spheres), the sixteen *rūpa-brahma* worlds (the fine-material spheres) and the four *arūpa-brahma* worlds (the immaterial spheres) of existence. They have life to be reborn in higher states of existence, when their life span expires and comes to the end, or when their merit is exhausted they will be possibly reborn in other planes of existence. They may be reborn in the four lower worlds as well according to the main concept of Buddhist cosmology: the cycle of rebirths and deaths (*saṃsāra*).

These wrong evil mental factors and evil deeds go together with the life-continua of beings, although they become great *brahma* beings in the *brahma* worlds, they are still the *puthujjanas* (worldings). They are the inhabitants of *lokiya* world (the mundane sphere). Just as the stones and spears thrown up into the sky always falling down to the ground by

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[153] D III 272, Maurice Walshe, tr., **The Long Discourses of the Buddha**, op. cit., p. 516.

the force condition of gravity, also the same as the beings are liable to be reborn in the four lower worlds depending on their due course of actions. For their life-continua, they are evil-minded beings happened to do evil deeds subject to arise in the world where evil action found in accordance with being as the inhabitants of that world. As the existences where most beings have no 'eyes of wisdom' or '*paññā-cakkhu'* which is lacking in understanding the truths as they really are, they are leading to the inhabitants of that sphere of existence.

In order to do away with *sakkāya-diṭṭhi* (the personality-belief) which is the root cause of all misunderstanding of all realities of physical and mental phenomena, we should understand the related aspects of what is concerned with it and how to get away from misunderstanding of it. As it is said according to Mahāsi Sayādaw's explanation on his work that: "*kathaṃ panare sakkāyadiṭṭhi hoti*" means "what is *sakkāya-diṭṭhi* which is the wrong conception of "*attā*" or "I"?[154] To this point of view, it is furthere explained that "The arising phenomena of *rūpa-nāma* which are conspicuous at every moment of seeing, hearing, touching, knowing, are obviously *sakkāya*. To have a wrong notion that such aggregate of matter and mind is a 'living entity' or an individual is *sakkāya-diṭṭhi*."[155]

In this world of human beings (the universe), in plain language a person who is one of the ordinary worldlings has a false idea of *rūpa* (the physical body) as an "individual" on an "*attā*", self. This is a false idea or a wrong conception of *sakkāya*, which is called the *sakkāya-diṭṭhi*. In this world, there are two particular types of persons. The first one belongs to the class of ordinary worldings (*puthujjanas*) as in the majority of beings, whereas the last one belongs to the group of Buddha's noble disciples called *ariya-puggala* (the noble individual or noble person), which refers to the four types of *ariya-puggala.*[156]

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[154] Mahāsī Sayādaw, **Culavedalla Sutta** (The Discourse on Various Aspects of Buddha's Dhamma), tr., by U Min Swe, (Bangkok: Buddhadhamma Foundation, 2002), p. 80.

[155] Ibid.

[156] There are four Noble Individuals (ariya-puggala) those who have realized the four Supermundane Paths (magga) the four Supermundane Fruitions (phala), namely: (i) The Stream Winner (sotāpanna), (ii) The Once-Returner (sakadāgāmī), (iii) The Non-Returner (anāgāmī), and (iv) The Perfectly Holy One (arahant). See **BD**, p. 20.

One, as an unlearned person or *puthujjana*, has not yet practiced *vipassanā-kammaṭṭāna*, or even though having practice it, but not yet achieved the first level of *vipassanā-ñāṇa*, which is called "*nāmarūpa-pariccheda-ñāṇa*" or the knowledge of the delimitation of mentality-materiality; he still entertains a wrong view that *rūpa* and *nāma* as his own self. Such a kind of this erroneous notion is called '*sakkāya-diṭṭhi*' the material elements viewed as a "living being" or an "*attā*". In the practical aspects, it may be explained that – whenever "seeing" takes place, the eye and the visual object are obviously present. In the same way, in the case of hearing, smelling, eating and touching, the ear and the sound, the nose and the smell, the tongue and the taste, and the body and the tactile object respectively are conspicuous. These are in fact physical elements and what is conceived as "*attā*", or "I", or living entity is a wrong view. This kind of wrong or mistaken conception is to be called "*sakkāya-diṭṭhi*".[157]

However, in reality the body (*rūpa*) is viewed as a living substance, i.e., an "*attā* or self", which arises from ignorance based on the wrong notion in *nāma* and *rūpa* of the five aggregates of existence. Therefore, their realities will be realized only after developing *vipassanā-ñāṇa* (insight knowledge) step by step according to its stages respectively until one attains the ultimate truth of *Nibbāna*. By attaining one of the four *magga-ñāṇas* at a level of *sottāpatti*, of course, the *sakkāya-diṭṭhi* (the personality-belief) no longer arises in one who fully realizes the truth, from which the wrong notion with regard to the *sakkāya-diṭṭhi* is possibly to be eradicated and completely removed.

On the other hand, *sakkāya-diṭṭhi*, the idea of self or the personality-belief, which the view that mistakenly identifies any of the five aggregates of materiality and mentality as "self", and moreover it is the first of the ten fetters (*saṃyojana*[158]), that binds beings and each individual to the wheel of existence, i.e., the round of rebirths and to the cycles of suffering or misery (*dukkha*). According to the levels of development of *ariya-magga* and attainment of and *ariya-phala*, the first

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[157] Mahāsī Sayādaw, **Culavedalla Sutta**, op. cit., p. 82.

[158] The ten fetters (saṃyojana) tying beings to the wheel of existence, namely: (1) Personality-belief (sakkāya-diṭṭhi), (2) Skeptical doubt (vicikicchā), (3) Clinging to mere rules and ritual (sīlabbata-parāmāsa), (4) Sensuous craving (kāma-rāga), (5) Ill-will (Vyāpāda), (6) Craving for fine-material existence (rūpa-rāga), (7) Craving for immaterial existence (arūpa-rāga), (8) Conceit (māna), (9) Restlessness (uddhacca), and (10) Ignorance (avijjā). See **BD**, p. 161.

three of *saṃyojana*, namely, *sakkāya-diṭṭhi*, *vicikicchā* and *sīlabbata-paramāsa*, can be absolutely removed by the first Noble Path, i.e., *sotāpatti-magga* (the path of stream-winning). After the disappearance of the three fetters, the monk has won the stream (to *Nibbāna*) and is no more subject to rebirth in lower worlds, is firmly established, destined for full Enlightenment.[159]

Table 3.14

The Levels of Fetter Eradicated by each Individual through the Supermundane Paths

10 Fetters (*Saṃyojana*)	4 Supermundane Paths (*Lokuttara-magga*)	4 Noble Individuals (*Ariya-puggala*)
1. *Sakkāya-diṭṭhi,* 2. *Vicikicchā,* 3. *Sīlabbata-parāmāsa,* 4. *Kāma-rāga,* 5. *Vyāpāda,* 6. *Rūpa-rāga,* 7. *Arūpa-rāga,* 8. *Māna,* 9. *Uddhacca,* and 10. *Avijjā.*	- No. 1, 2, and 3 eradicated by *sotāpatti-magga* - Nothing eradicated by *sakadāgāmi-magga* but attenuating the rest, particularly no. 4 and 5. - No. 4 and 5 eradicated by *anāgāmi-magga* - No. 6, 7, 8, 9, and 10 eradicated by *arahatta-magga*	- Being as a *sotāpanna-puggala* - Being as a *sakadāgāmī-puggala* - Being as a *anāgāmī-puggala* - Being as a *arahanta-puggala*

[159] **BD**, p. 21.

- The first five of these above (i.e., no. 1, 2, 3, 4, and 5) are called "*orambhāgiya-saṃyojana* (the lower fetters), which tie and bind firmly beings to *kāma-loka* (the sensuous world).
- The last five of these above (i.e., no. 6, 7, 8, 9 and 10) are called "*uddhambhāgiya-saṃyojana* (the higher fetters), which tie and bind firmly beings to the higher world, i.e., *rūpa-loka* and *arūpa-loka* (the fine-material and immaterial worlds).[160]

In the way of real practice, if we do not have enough mindfulness, we will not penetrate deeply into the true nature of corresponding existence. At the same time we will be overcome by ignorance (*avijjā*), synonymous with delusion (*moha*) on account of absence of *vipassanā-paññā* (insight wisdom) to comprehend and realize the truth of present moment. With the arising of ideas (*saññā*), then we tend to accept the notion of "self, soul, I, *attā* or *sakkāya*" as existing in all three periods of moments – arising, existing and dissolving moments. This notion of self, based on wrong belief, will lead us to conceit (*māna*) which is the main root of other mental defilements. It can, for instance, be evident that if we are not mindful of all physical moments, we will be overcome by delusion which causes the craving for any of the three elements, i.e., we may have craving for seeing or hearing, clinging to the eye or ear and the desire for the seen or the heard. When craving (*taṇhā*) arises incessantly, it will also grow up into grasping (*upādāna*), then into conceit (*māna*), and so on.

The personality-belief (*sakkāya-diṭṭhi*) has influenced all mankind with the wrong view (*micchā-diṭṭhi*) which can be done any way of actions – bodily, verbally and mentally – and that it has most misled and deluded oneself and others everywhere and at all times. There are two related main types of *sakkāya-diṭṭhi*, i.e., the eternity belief (*sassata-diṭṭhi*), and the annihilation belief (*uccheda-diṭṭhi*). The former is the belief in the existence of a persisting ego entity, soul or personality, existing independently of those physical or mental processes that constitute life, and that it continues even after death; whereas the later, on the other hand, is the belief in the existence of an ego entity or personality as a being, more or less identical with those physical and mental processes, and which, at the dissolution or death, will be annihilated. Therefore, *sakkāya-diṭṭhi* is the source or main factor. If *sakkāya-diṭṭhi*

[160] **BD**, pp. 161-162.

does not arise, *sassata-diṭṭhi* and *uccheda-diṭṭhi* will not arise. As all the kinds of *diṭṭhi* were presented with a very detailed exposition in the very first discourse called the 'Supreme Net' (*Brahmajāla Sutta*)[161] of *Dīgha Nikāya*; and therein it consists of sixty-two kinds of *diṭṭhi* (the view or belief), which are the offshoots of *sakkāya-diṭṭhi* (the personality-belief).

In concluding this chapter, it has been indicated that the *dhamma* principles presented in it: the five aggregates, three general characteristics marks, three true intrinsic natures, the differences between the tranquility and insight meditation, insight knowledges, and so on, – are a key guideline for Buddhist meditation practices. Hence, it may be considered as an important aspect of understanding the *Buddha-dhamma*, the teaching of the Buddha as taught in various discourses (*suttas*), in particular the *Kāyagatāsati Sutta* and its related references.

To follow this guideline if the practices are in accordance with the above *dhamma* principles and the guideline as presented due to the theoretical aspects of Buddhist meditation, of course, as a result, he or she will receive a lots benefits ranging from alleviating physical and mental suffering momentarily in daily life. Based on a correct understanding of practical procedures, he or she will achieve more, of the level of true happiness in life.

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[161] D I 3-46, Maurice Walshe, tr., **The Long Discourses of the Buddha**, op. cit., pp. 67-90.

Chapter IV

The Real Practice and Benefits of *Kāyagatāsati* towards Oneself as well as towards Others in the Daily Life

4.1 The Correct Understandings of Meditation Practices

To understand correctly and distinctly the *kāyagatāsati* practice, the practitioner should basically get to know well the sevenfold-skill in learning and the tenfold-skill in giving attention. If he does not know, clearly, these practices: his meditation will not be successful in giving attention to the mindfulness occupied with body because these two skillful instruments will lead the practitioner to follow the *kāyagatāsati* in the right way.

Preparing the procedures for doing meditation exercises, and based on his background of purification in morality, the practitioner, who has firmly established himself well in purified moral conduct, should go after the following steps as stated briefly in the *Visuddhimagga*:

- He should sever any of ten impediments that he may have.
- He should then approach the Good Friend, the giver of a meditation subject.
- He should apprehend from among the forty meditation subjects which one that is suitable for his own temperament.
- He should avoid a monastery unfavorable to the development of concentration and go to live in one that is favorable, and
- He should sever the lesser impediments and not overlook any of the directions for development.[162]

These above steps are prominently presented, particularly the ten impediments called the *palibodha.*[163] These are dangerously considered as

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[162] Bhikkhu Ñāṇamoli, tr., **The Path of Purification** (Visuddhimagga), (Singapore: Singapore Buddhist Meditation Center, 2003), p. 91.

[163] 'Palibodha' means 'obstruction, hindrance, obstacle, impediment, or drawback', which consists of ten types as broadly explained in the scriptures and enumerated in Visuddhimagga that are as follows: 1. Āvāsa (dwelling), 2. Kula (family), 3. Lābha (gain), 4. Gaṇa (class or the body of students), pto.

stumbling blocks to developing mental culture, as well as promoting the insight wisdom by means of meditation practices. These ten *palibodhas* should also be understood in this way: Herein the dwelling itself is the 'impediment' due to the dwelling. So too with the family and so on.[164]

By the other way, it is noticeably explained in the *kāyagatā sati's* practical application is that: One who vigorously wishes to practice this meditation subject should ward off these above mentioned impediments and if not so doing, they will hinder and obstruct his meditation in a due course of practicing retreat. Additionally, he should learn the mediation subject suitable for his own temperament from the good, competent teacher, the giver of meditation subject, who has correctly instructed and advised to him basically in accordance with the skills: the sevenfold skill in learning and the tenfold skill in giving attention, which will be explored relating to my concerned work in the next items.

4.1.1 The Sevenfold Skill in Learning

As a beginner in meditation, the seven stages of skill in learning are very important for practicing the *kāyagatāsati* in order to get the right understanding of practice in terms of the mindfulness occupied with the body. These skills will guide and enable the new practitioner to comprehend the learning sign based on repulsiveness of thirty-two parts of the body. These seven skills are as follows: (1) as verbal recitation, (2) as mental recitation, (3) as to color, (4) as to shape, (5) as to direction, (6) as to location, and (7) as to delimitation. All these are in need to explain in more detail, the following points:

1. As the verbal recitation, it should be done at the beginning of his practicing work, and first of all one should verbally repeat by giving attention to repulsiveness. Even if one is master of the *Tipiṭaka*, the verbal recitation should still be

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5. Kamma (activities), 6. Addhāna (traveling), 7. Ñāti (kinsfolk), 8. Ābādha (affliction or illness), 9. Gantha (scripture study or book), and 10. Iddhi (psychic or supernormal power); see also in detailed description Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 91f; and Paravahera Vajirañāṇa Mahāthera, **Buddhist Meditation in the Theory and Practice**, (Kuala Lumpur: Buddhist Missionary Society, 2975), pp. 85-94.

[164] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 91.

> done at the time of first giving in attention.[165] Just for some practitioners, the mere repetition in verbal recitation may evidently make the subject of meditation manifest and noticeable. To such a practice, for instance, this happened to the two elders who had the meditation subject given to them by Mahādeva, the Elder who stayed in Malaya. It was also mentioned that the Elder gave them the item of thirty-two parts of the physical body by advising that: 'Do only this recitation for four months', although they were familiar respectively with two and three *Piṭakas*, it was only at the end of four months recitation of the meditation subject that they became Stream Enterers, with right apprehension [of the text].[166]

By practicing the formula of this meditation subject in terms of the contemplation upon thirty-two parts of the body, the practitioner should follow it by reciting and systematically arrange all the thirty-two parts of the body into groups of five or six, (as already illustrated and orderly listed in Table 2.2, Chapter II); and then he should verbally repeat each group in both ways, i.e. forwards and backwards. Therefore, it can, for instance, be done in this way according to its instruction that: firstly begin with group of five "head hairs,… skin; then: skin,… head-hairs." Next, with five "flesh,… kidney; then: kidney,… head-hairs." Next, with five "heart,.. lungs; then: lungs,… head-hairs." Next, with five "bowels… brain; then: brain,… head-hairs. "Next, with six "bile,… fat; then: fat,… head hairs." Next, with six "tears,… urine; then: urine,… head-hairs," and so on and so forth.[167] On the other hand, to practice in this way the practitioner should do it by reciting repeatedly and verbally a hundred times, a thousand times, even a hundred thousand times. As a result the meditation subject becomes similar, and the mind being thus prevented from running here and there, the parts become evident and seem like [the fingers of] a pair of clasped hands, like a row of fence posts.[168]

2. It can be done with verbal recitation too. By so doing, it can lead to mental recitation, and by supporting it one is able to penetrate vividly the characteristic of foulness.

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[165] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 261.
[166] Ibid.
[167] Ibid., p. 261-262.
[168] Ibid., p. 262.

3. The color of the head hairs, etc. should be defined in order.
4. Their shape should be defined, likewise.
5. As to direction defined in this body as: 'upwards from the navel is the upward direction, and downwards from it, and vice versa.' Thus, it is said that: This part is in this direction.
6. As to location: this or that part should be defined thus: This part is established in this location.
7. As to delimitation: consisting of two kinds, i.e., one of the similar, and other of dissimilar. Herein, the former understood that: This part is delimited above and below and around by; and the later understood as not mixed up that: Head hairs are not body hairs, and vice versa.

4.1.2 The Tenfold Skill in Giving Attention

After coming to understand the sevenfold skill in learning as described above, one who takes the meditation practices will be advised to learn more knowledge in the basis of the tenfold skill in giving attention, namely: (1) as to following the order, (2) not too quickly, (3) not too slowly, (4) as to warding off distraction, (5) as to surmounting the concept, (6) as to successive leaving, (7) as to absorption, (8)-(10) as to the three *Suttantas.*[169]

1. As to following the order: from the time of recitation onwards, one should attend to the parts of the body in the accurate order without skipping, so that he can comprehend it thoroughly.

2. Not too quickly: by attending to it in following the serial order, it should not be done too quickly. Otherwise, he will not clear in attending to the main object, which does not lead to any distinction.

3. Not too slowly: just contrary to no. 2, that is to say, not doing too slowly in a way of paying attention to the main object. So also not too slowly, that does not complete the work and will not reach the aim.

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[169] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 263.

4. As to warding off distraction: one should ward off all distraction, if not so doing; it will cause his mind and wandering here and there and not in peace; thus it should be aware of it and given attention to it by cutting off all distraction.

5. As to surmounting the concept: the practitioner has to transcend the concept of the parts of the body. That means it transcends the notions of 'head hairs, body hairs, nails,' etc.; so that he may establish the mind in the idea of repulsiveness of the body parts as clear as they really are. Even so, at the beginning, when one attends to head hairs, body hairs, etc. as notions, it becomes accordingly evident to him that they are in fact repulsive. Nevertheless, he should go beyond the ideas of the head hairs, the body hairs,' etc., and set up the mind and establish consciousness in just the repulsiveness nature as it is.

6. As to successive leaving: by attending to the bodily parts, the practitioner should in due course go away from any parts which are not clear to him. He must attend to any parts of the body started with 'head hairs,... etc.' then carry on till the last one, i.e., urine; and backward from 'urine,… etc.' to the first one 'head hairs,… etc.' and by persisting in this way, some parts of the body will be clear to him then carrying on strenuously, he will get more clearer and clearer. So he should arouse absorption by again and again by attending to the one that has appeared to him. In the following it was given two beautiful similes that:

Suppose a hunter wanted to catch a monkey that lived in a grove of thirty-two palms, and he shot an arrow trough a leaf of the palm that stood at the beginning and gave a shout; then the monkey went leaping successively from palm to palm till it reached the last palm; when the hunter went there too and did as before, it came back again to the first palm; doing so again and again, after leaping from each place where a shout was given, it eventually jumped on to one palm and firmly seizing the palm shoot's leaf spike in the middle, would not leap any more even when shot."[170]

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[170] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 265.

To above quotation in terms of its practical application, according to the *Visuddhimagga*: 'The thirty-two parts of the body are like the thirty-two palms in the grove. The monkey is like the mind. The meditator is like the hunter. The range of the meditator's mind in the body with its thirty-two parts as object it like the monkey's inhabiting the palm grow of the thirty-two palms.[171]

7. As to absorption: it can be done by following part by part of the body; and thus the practitioner should comprehend that the absorption can be developed in each one of the body parts respectively.

8. The *Adhicitta Sutta*[172] (the discourse on the higher consciousneness) gives the main qualities necessary for the one how to develop the higher consciousness as regards the *jhāna* attainments, which should be well comprehended as following points of views as what the Buddha said that:

> Now, monks, if a monk who is given to developing the higher consciousness give exclusive attention to the characteristic of concentration, it is probable that his mind will be liable to indolence. Should he give exclusive attention to the characteristic of energetic application, it it probable that his mind will be liable to distraction. Should he give exclusive attention to the characteristic of equanimity, it is probable that his mind will not be perfectly posed for the destruction of the *āsavas*. But if he gives attention to these three characteristics from time to time, then his mind becomes pliable, workable, radiant, not stubborn, but perfectly poised for the destruction of the *āsavas*."[173]

Just like a skilled goldsmith of his apprentice prepares his furnace, turns on the flame, and puts gold into a crucible with tongs, and he blows on it from time to time, sprinkles water on it from to time to time and remains indifferent from time to time; and if he only blew on the crude gold, it would burn; if he only sprinkled water on it, it would cool

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[171] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 265.

[172] A I 225-227, F. L. Woodward, tr., **The Book of the Gradual Sayings** (Aṅguttara Nikāya), (Oxford: PTS, 2000), vol. I, p. 234-236.

[173] Ibid., pp. 235-236.

down; and if he only remained indifferent, it would not get rightly refined.

Nevertheless, doing in this way if he blows on the crude gold from time to time, sprinkles water on it from time to time, and remains indifferent from time to time, then it becomes malleable, wieldy and bright; it is not brittle and is quite fit to be worked; whatever kind of ornament he wants to work it into. So too, bhikkhus, when a bhikkhu is intent on the higher consciousness he gives attention from time to time to the sign of concentration, to the sign of effort, to the sign of indifference, then his mind becomes malleable, wieldy and bright; it is not brittle and becomes rightly concentration for the destruction of cankers.

9. The *Sītibhāva Sutta*[174] (the discourse on the coolness) gives a reference to the thing dealing with the coolness (*Nibbāna*): as the Buddha said that: "Bhikkhus, when a bhikkhu possesses six things, he is able to realize the supreme coolness. What six? Here, bhikkhus, when consciousness should be restrained, he restrains it; when consciousness should be upheld, he upholds it; when consciousness should be gladdened, he gladdens it; when consciousness should be treated with equanimity, he treates it with equanimity. He is bent on noble things and delights in *Nibbāna*. Possessing these six things a bhikkhu is able to realize the supreme coolness."[175]

10. The *Bojjhāṅgakosalla Sutta*, one of the sections of the *Bojjhaṅga Saṃyutta*,[176] which refers to the skillful means in the developing the Enlightenment Factors, which has been dealt with the explanation about the absorption (*jhāna*) in the following passage beginning with: 'Bhikkhus, when the mind is slack, that is not the time for developing tranquility enlightenment… etc. therefore, the meditator should make sure that he has clearly understood the sevenfold skill in learning well and has properly defined the tenfold skill in

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[174] III 434, E. M. Hare. tr., **The Book of the Gradual Sayings** (Aṅguttara Nikāya), (Oxford: PTS, 2000), vol. III, p. 304.

[175] Ibid.; and see also Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 267.

[176] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saṃyutta Nikāya), (Boston: Wisdom Publications), vol. II, p. 1567f.

giving attention, thus learning the meditation subject properly with both kinds of skill as already being explained and described above.

4.1.3 The Correct Technique of Meditation Practices

After understanding all above sevenfold and tenfold skill as instructed following the meditation subject, the meditator should grasp the learning sign in each part of the body as 'head-hairs.' How? In this practical way, he should define the color, at first by looking at the head hairs in the hair-cutting place, or in a bowl of water or rice gruel. If the ones he sees are placed, they should be brought to the mind as if black, as 'black'; if white, as 'white'; if mixed up, he has to look at the prominent color. And as started with head-hairs, so with the whole of the 'skin pentad' should the sign are apprehended visually.

After clearly apprehending the sign in each part of the body, the meditator is required to go after the following defined points as already mentioned earlier that:

(i) He should define all parts of the body by means of the 'color, shape, direction, location and delimitation.'
(ii) He should then define repulsiveness in the five ways, that is to say, by way of the 'color, shape, odor, habitat, and location.'[177]

Moreover, in order to understand in the correct practices of *kāyagātasati*, the contemplation as regards the physical body, in terms of its thirty-two aspects;[178] it requires to explain in detail the following given parts of the body just only with a group of five (i.e., *taca-pañcaka*) in a successive order, correspondingly.

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[177] Bhikkhu Bodhi, tr., **The Connected Discourses of the Buddha**, op. cit., p. 269.

[178] It gives a very detailed exposition regarding the thirty-two aspects of the body included in one of the main practical items in kāyagatasati practice; see also Bhikkhu Ñāṇamoli, tr., **the Path of Purification**, op. cit., pp. 268-283.

1. Head Hairs:

Firstly, the head-hairs might be black in their natural color, round and long in shape as to direction; they lie in the upper direction.

As to location, they grow on the wet inner skin which envelops the skull. They are bounded on both sides by the roots of the ears, in front by forehead, and behind by the nape of the neck.

As to delimitation, they are bounded below by the surface of their own roots, fixed by entering to the amount of the tip of a rice grain into the inner skin that envelops the head. They are bounded above by space, and all round by each other. There are not two hairs together. This is their delimitation by the similar parts (*sabhāgapariccheda*). On the other hand, head-hairs are not body-hairs, and vice versa. Similarly, head-hairs do not get mixed up with other parts, and are separate from others. This is their delimitation by the dissimilar parts (*visabhāga-paricchedа*).

Lastly, the definition of head-hairs to the repulsiveness consists of five ways as follows:

Head hairs are repulsive in color and shape, odor, habitat, and location. By seeing, for instance, the color of a head-hair in a bowl of rice gruel, the people get disgusted, and say: ‘this got the hairs in it’, throw it away. Hence, they get repulsive in color. Also when eating, people feel disgusted by just only a sensation of a hair-shape in eating food; so too they get repulsive in shape. And as for the odor, unless dressed with scented oil or scented flowers, etc. they are very horrible; and getting more worse if putting into the fire. However, if head-hairs are not directly repulsive in color and shape, still they are directly repulsive in odor. More than that, as to habitat, head-hairs are disgusting to people since they grow on the sewage with filthy, awful things. They look so repulsive by seeing them; that lead to be repulsive in habitat. And as to location, while head-hairs grow on the heap of the other thirty-one parts like fungi do on a dung hill. Because of the filthy place, they grow up and get very repulsive just like vegetables growing on a charnel ground or a rubbish heap. This shows the aspect being repulsive in location.

2. Body Hairs:

Herein, firstly, as to normal color, body-hairs are not pure black like head-hairs but blackish brown. As to shape, they are like palm roots with the tips bent down. As to direction, they lie in the two directions. As to location, they grow in most of the inner skin, covering the body except the site where head-hairs grow and the palms of the hands and the soles of the feet. As to delimitation, they are bounded below by surface of their own roots, fixed by entering to the extent of a louse's head into the inner skin that envelops the body-hairs together. This is the delimitation by similar parts. Their delimitation by dissimilar parts is like that for head hairs.

Note: (i) The repulsiveness of all parts of the body should be defined as in the case of head hairs, viz., the color, shape, odor, habitat and location, and (ii) All, however, must be defined individually by the color, shape, direction, location and delimitation.

3. Nails:

The twenty nail plates altogether are white in color. As to shape, they are like fish scales. As to direction, the toe-nails are in the lower direction and the finger-nails are the upper direction. As to location, they are fixed on the tips of the backs of the fingers and toes. As to delimitation, they are bounded in the two directions by the flesh of the ends of the fingers and toes, and inside by the flesh of the backs of the fingers and toes, and externally, at the tips by space, and across by one another. There are no two nails together.

4. Teeth:

There are thirty-two tooth bones in one who got full completed ones in white color. As to shape, they are of various shapes in the lower row, showing the four middle teeth with the shape of pumpkin seeds set in a row in a lump of clay. The tooth on either side has one root, one point, and in shape like a jasmine bud. The next tooth either has two roots, two points with shape like a wagon-prop. Two next teeth have three roots, and three points. The two further teeth either side have four roots, and four points. Likewise, the upper set of teeth.

As to direction, they lie in the upper direction. As to location, they are fixed in the jaw bones. As to delimitation, they are bounded by the surface of their own roots fixed in the jaw bones, above by space, and across by each other. There are no two teeth together.

5. Skin:

The inner skin envelops the whole body. Outside it is the outer cuticle, which is black, brown or yellow in color. As to shape, it is the shape of the body in brief. As to direction, it lies in both directions. As to location, it covers the whole body. As to delimitation, it is bounded below by its fixed surface, and above by space…

Relating to the skin, the meditator should practically define the inner skin covering the face with the upper lip. And all should be defined separately and successfully as follows: Next to the inner skin of the frontal bone; and then the head. Next to the inner skin's connection with the bone between the cranium bone and the head as his hand between the bag and the bowl putting in the bag; and then the shoulders. Next to the inner skin of the right arm forwards and backwards; and then the left arm. Next to the inner skin of the back, the right leg forwards and backwards, and then the left leg. Next to the inner skin of the groin, the paunch, the bosom; and then the neck; and to the inner skin of the lower jaw and the neck, that which he should finish on arriving at the lower lip as a final part should be defined as well.

4.1.4 The Arising of Absorption of Thirty-two Parts of the Body

After comprehending these thirty-two parts of the body, the meditator, then, should define the parts beginning with head hairs by colors, shape, direction, location and delimitation, and he or she gives the attention in the ways beginning with "following the order, not too quickly" to their repulsiveness in the five aspects of color, shape, smell, habitat, and location, then he or she finally surmounts the concept.

What is intended here as the mindfulness as regards the body, that is, the thirty-two aspects of the body. This is meditation subject is taught as the direct of attention to repulsiveness. Herein, a bhikkhu reflects on the body internally, upward from the soles of the feet, downward from the tips of the hair, enclose in skin, full of divers

impurities, thus, "there is in this body head hair, body hair, nails, teeth, skin; flesh, sinews, bone, bone marrow, kidneys, heart, liver, membranous tissue, spleen, lungs, intestines, mesentery, undigested flood, excrement, bite, phlegm, pus, flood, sweat, fat, tears, lymph, saliva, nasal mucus, synovial fluid, urine.[179]" We pursue, develop, and repeat these thirty-two parts of the body and then all its parts become evident to us simultaneously.

When we give our attention in the ways beginning with the following order, not too quickly, to their repulsiveness in the five aspects of: colors, shape, smell, habitat, and location; then we finally surmount the concepts. Just as a man with good sight is observing a garland of flowers of thirty-two colors knotted on a single string and also the flower become evident to us simultaneously, so too, when we observe our body thus: 'there are in this body, the head-hairs,' and all the parts becomes evident to us simultaneously. After all the parts have become evidence in this way, if we apply our meditation externally as well, then human beings, animals, etc., as they go about, are devoid of their aspect of being and appear just as assemblies of body parts.[180]

Therefore, we give our attention strenuously and mindfully to them again and again as 'repulsive, repulsive'; employing the process of 'successive leaving', etc. eventually the absorption arises in us. Herein, the appearing once of head-hairs, body-hairs, etc. as to the colors, shape, direction, location and delimitation, is the 'learning sign' (*uggaha-nimitta*); their appearance as repulsiveness in all aspects is the 'counter sign' (*paṭibhāga-nimitta*). As we develop and repeatedly practice the absorption arises in us and the highest concentration attainable here is first *jhāna* because of the repulsive nature of the meditation subject. Although this meditation is successful in this way with the first *jhāna*, it is nevertheless called the 'mindfulness occupied with the body' (*kāyagātasati*) because it is successful through the influence of the mindfulness of the colors, shape, and so on.[181]

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[179] Ashin Thiṭṭila (Seṭṭhila), tr., **The Book of Analysis** (Vibhaṅga), (The Second book of the Abhiddhamma Piṭaka), (London: Luzac & Company, Ltd, 1969), pp. 251-252.

[180] Mehm Tin Mon, **Samatha**, op. cit., p. 56.

[181] Bhikkhu Ñāṇamoli, tr., **the Path of Purification**, op. cit., p. 285.

After the meditator gets successful in mindfulness in the five ways: color, shape, odor, habitat and location; he, then, should develop mindfulness of breathing. When the light associated with the fourth *jhāna* becomes very bright, they can look at the thirty-two parts of the body with their *samādhi*-eye.[182] He should define each part of the body from 'head-hairs, body-hairs, up to urine; by following the serial order without skipping and again review them in the reverse order. He should repeatedly develop their processes again and again until they could observe all the thirty-two parts simultaneously.

The meditator should distinguish the thirty-two parts of the body both internally and externally for at least a couple of times; and then observe attentively the internal skeleton clearly with his wisdom eye or *samādhi*-eye by way of giving the closed attention to its repulsive nature. During the meditation practice, the disgusting and repulsive nature of the skeleton must be clearly evident by way of color, shape, smell, habitat and location is the counter sign (*paṭibhāga-nimitta*).[183]

As he continuously cultivates and develops that the level of the absorption arises in him, but only the first *jhāna*. He should meditate in the some way taking the external skeleton as his meditation subject. Only the neighborhood *jhāna* (i.e., the *upacāra-jhāna*) can be attained with a certain external subject. If he wishes, he can also carry on the repulsive meditation with other body-parts.[184]

4.2 The Benefitficial Results towards Oneself and Others

There are many benefits which may gain from the practical technique of *kāyagatāsati*, which gives rise to the great benefits for oneself and others. Nevertheless, the one, who wishes to obtain the beneficial benefits from its true practice by way of mindfulness of the body, may highly expect the following benefits of ten according to its statement in the discourse. As the Buddha said that: "Bhikkhus, when mindfulness of the body has been repeatedly practiced, developed, cultivated, used as a vehicles, used as a basis, established, consolidate,

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[182] Mehm Tin Mon, **Samatha**, op. cit., p. 58.
[183] Ibid., p. 59.
[184] Ibid., p. 60.

and well undertaken, these ten benefits may be expected."[185] Here I would like to make a reference of these ten benefits from its discourse in order as follows:

(i) "One becomes a conqueror of discontent and delight, and discontent does not conquer oneself; one abides overcoming discontent whenever it arises.

(ii) "One becomes a conqueror of fear and dread, and fear and dread do not conquer oneself; one abides overcoming fear and dread whenever they arise.

(iii) "One bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; one endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.

(iv) "One obtains at will, without trouble or difficulty, the four *jhānas* that constitute the higher mind and [98] provide a pleasant abiding here and now.

(v) "One wields the various kinds of supernormal power… one wields bodily mastery even as far as the Brahma-world.

(vi) "With the divine ear element, which is purified and surpasses the human, one hears both kinds of sounds, the divine and the human, those that are far as well as near.

(vii) "One understands the minds of other beings, of other persons, having encompassed them with one's own mind. One understands a mind affected by lust as affected by lust… an unliberated mind as unliberated.

(viii) "One recollects one's manifold past lives, that is, one birth, two births… thus with their aspects and particulars one recollects one's manifold past lives.

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[185] M III 99, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Kandy: BPS, 1995), p. 956.

(ix) "With the divine eye, which is purified and surpasses the human, one sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and one understands how beings pass on according to their actions.

(x) "By realizing for oneself with direct knowledge, one here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.[186]

4.2.1 The Beneficial Results towards Oneself in Life

One important thing is the development of mindfulness occupied with the body as a meditation subject. This is never promulgated except after an Enlightened One's arising, and is outside the province of any sectarians.[187] As the Buddha gave the instruction for practice to his followers mentioned in various ways in different discourses. With reference to the practice of *kāyagatāsati*, the Buddha advised his followers thus: "Bhikkhus, when one thing is developed and repeatedly practiced, it leads to a supreme sense of urgency, to supreme benefit, to supreme surcease of bondage, to supreme mindfulness and full-awareness, to acquisition of knowledge and vision, to a happy life here and now, to realization of the fruit of clear vision and deliverance."[188]

This above statement presented us with how to achieve its supreme benefits through the development of *kāyagatāsati* practice in a proper way, which raises the question thus: 'What is one thing, which should be developed and practiced? It is mindfulness occupied with the body.'[189] Moreover, the Buddha also said to his disciples that: "Bhikkhus, they savor the deathless who savor mindfulness occupied with the body; they do not savor the deathless who do not savor mindfulness occupied with the body."[190]

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[186] M III 99, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha**, op. cit., p. 957.

[187] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 259.

[188] Ibid.

[189] Ibid.

[190] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 259.

Therefore, it clearly means: one who has made great effort with mindfulness occupied with the body or tried to contemplate upon mindfulness of the body, feels happy and hopeful to enjoy the deathless if he has not neglected and not missed to practice it; but, if one has no attempt to practice mindfulness occupied with the body, he will not enjoy the deathless, as he neglected and missed the chance to practice it.

Based on the *kāyagatāsati* practice, the Buddha gave more instructions to develop mindfulness as regards the body so as to obtain the great fruit and great benefit as that: 'Here, bhikkhus, with keen confidence one who wants to practice *kāyagātasati*, should go into solitary retreat in a favorable place and practice on sections on in-out breathing, on postures, on four kinds of full-awareness, on attention directed to repulsiveness, to elements and on the nine charnel-ground contemplations.'[191] Hence, these are the practical themes for bringing about a huge number of fruits and benefits in life if they are abided by according to its correct instructions.

The meditator, who is successful in other subjects of meditation practice (*kammaṭṭhāna*), volitionally devotes himself to the development of the 'mindfulness occupied with the body' according to what the meditation master instructed and advised. He, of course, will receive the great fruit, the great benefit in life. So, he can be said to be a great conqueror of defilements, such as: boredom and delight, and as he overcomes the boredom in meditation and the delight in sense pleasures, which cannot conquer him, he lives a life happily and peacefully, by subduing boredom and defilements as they arise.

He is a conqueror of fear and dread, and fear and dread do not conquer him[192]. He lives, putting down fear and dread as they come up. He can bear major and minor pain, heat and cold, hunger and thirst, insect bites and scorpion sting, blame and abuses. He can endure rough and severe pain, undesirable and unbearable pain, arisen bodily feeling that are menacing to life.[193]

He can do meditation practice effectively and cultivate progressively to achieve the level of *jhāna* attainment based on any part

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[191] Bhikkhu Ñāṇamoli, tr., **The Path of Purification**, op. cit., p. 260.
[192] Ibid.
[193] Mehm Tin Mon, **Samatha**, op. cit., p. 60.

of the body, such as: head hairs, skin, teeth, bone, blood, urine, etc. Through a correct way of practice established in the mindfulness occupied with the body, he can also attain the supernormal powers. Taking these mental powers gained from a certain concentration attainment as a meditation background, he may attain the perception of loathsomeness on the living body internally and externally so that he will get well progresses in meditation practices to live happily and peacefully. Thus, this the way of practice dealing with the benefits achieved by devoting oneself to the development of the mindfulness as regards or occupied with the physical body (*kāyagatāsati*).

Summing up this chapter, the *kāyagtāsati* practice is accordingly considered as one of meditation subjects, which mainly focuses in brief on the four primary elements of the body and in detail on the thirty-two parts of body. To be defined these two groups, in particular the thirty-two parts of the body, are loathsome and repulsive in nature. This can give a firm, strong background and powerful support for both types of meditation to attain the levels of the *jhāna* absorption by means of calm meditation, and to attain the stages of insight knowledge by means of insight meditation.

To undertake the practical technique in terms of *kāyagatāsati* practice, the mindfulness as regards the body or the mindfulness occupied with the body gives rise to the great support of mental attainment and insight knowledge, so that one can be able to understand and realize the true intrinsic nature as they really arise. However, in real and fruitful meditation practices if one wants to develop the object of *kāyagatāsati* practice, compulsorily it requires to know and to understand clearly the sevenfold skill in learning and the tenfold skill in giving close attention as already respectively presented above in detail.

With a right understanding in the practical principles and related theoretical items as partly already described, one constantly develops and repeatedly practices by means of contemplation upon *kāyagatāsati* or the mindfulness occupied with the body in a appropriate situation. It will give rise to great benefits in life effectively, as highly expected to gain from its practice. On the other hand, if one is without such knowledges as mentioned here, he may get confused in practice, and finally it may lead to no benefits and fruitlessness of practice in life.

Therefore, the thirty-two parts of the body playing a vital part in meditation practice should be carried out internally and externally. That which nurtures the arising and passing away should be closely observed. Importantly, mindfulness must be established merely for the sake of its increasing cultivation and gaining insight knowledge. Finally the practitioner should avoid any clinging of oneself or others and try to realize the three characteristics of physical and mental phenomena, such as suffering, impermanence, and non-self. He will be able to attain total liberation from all kinds of misery in the world and realize the natural truths and the ultimate realities, finally for sure will enjoy the ultimate peace or the eternal bliss of *Nibbāna* in this very life or the lives coming.

4.2.2 The Beneficial Results towards Others and in Society

When the meditator has been successful in developing the *kāyagatāsati* practice with appearantly seeing the repulsiveness of thirty-two parts of the body, then, he will realize the things as they really are in their truth nature. He will not attach and cling to the five aggregates: clinging with physical form, feeling, perception, mental formation and consciousness: as self, any more. He also will be able to stop the arising of the entire mass of ill, such as: birth, old age, death, grief, sorrow and lamentation, suffering, dejection and despair.[194] Most importantly, when a bhikkhu devotes himself to this perception of repulsiveness of thirty- two parts of the body, his mind shrinks, withdraws and turns away from the clinging of five aggregates as impermanence, suffering and non-self.

Through the means of the full understanding of the repulsive nature of thirty-two parts, he fully understands the lust of the five sensual pleasures. And through the means of the fully understanding of the five sense-desires, he fully understands the materiality aggregate.[195] By virtue of repulsiveness with mindfulness occupied with the body come to perfection in him. By keeping in this way, even if he does not attain the deathless goal in this very life, he is at least bound for a happy destiny.[196]

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[194] I. B. Horner, tr., **The Book of Discipline** (Vinaya Piṭaka), (London: Luz & Company Ltd, 1951), vol. IV, p. 2.

[195] Mehm Tin Mon, **Samatha** (Advanced Level), op. cit., vol. II, p. 32.

[196] Ibid.

Furthermore, if the meditator who is successful in development of the mindfulness occupied with the body, also gets happiness and benefits, both peaceful and sublime; it is an unadulterated blissful abiding, and it banishes at once and stills even evil unprofitable thoughts as soon as they arise.[197] He will be a conqueror of boredom and delight, and boredom does not conqueror him. He dwells transcending boredom as it arises. He is a conqueror of fear and dread, and fear and dread do not conqueror him; he dwells transcending fear and dread as they arise.[198] He is one who bears cold and heat… who endures…. arise bodily feelings that… menacing to life; he comes an obtainer of the four *jhāna* based on the color, aspect of the head hairs, etc. and he come to penetrate the six kinds of direct knowledge.

On the other hand, when one gets well developed and repeatedly practices the *kāyagatāsati* method, it leads to a supreme sense of urgency, to supreme benefit, to supreme liberation from bondage, to supreme mindfulness and comprehension, to the attainment of insight and vision, to a happy life here and now, to the realization of wisdom, emancipation and fruitfulness of life. These are already mentioned above as the happiness and benefits gained from the practice of *kāyagatāsati*, that is to say, the practical development in terms of the mindfulness occupied with the physical body.

So let a man, if he is wise,
Untiringly devote his days
To mindfulness of body which
Rewards him in so many ways.[199]

For those who have been successful in the mindfulness occupied with the body, or the mindfulness as regards the physical body, i.e., the practice of *kāyagatāsati* method, they will get great benefits and great fruits in this life and the lives coming as mentioned above. On the other hand, they also can give these great benefits indirectly towards others and society by guiding them to the right way, and finding suitable techniques for developing and cultivating the meditation subject in terms of the *kāyagatāsati* practice. By the way of this practice, they can help and give good guidance to others to achieve great benefits like what they have

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[197] Bhikkhu Ñāṇamoli, tr., **the Path of Purification**, op. cit., p. 285.
[198] Ibid.
[199] Ibid.

experienced in practice. Furthermore, as a result they will be loved and respected by others in society because they will not harm others and also not pollute the society where they and others are living together.

Through successfully developing the *kāyagatāsati* practice and based on the correct and right understanding in practice, they will discover and explore for themselves the true meaning of life in peace and happiness and then they will keep the mind calm and peaceful in daily life living with others in a society. They will not do any evil deeds either bodily, verbally and mentally towards themselves and others. And moreover, with respect to the *Buddha-dhamma*, the teachings of the Buddha, they can also encourage others in correct, fruitful way of practice to do good; to avoid bad thing enable them to purify their mind from all kinds of craving, other mental defilements which are the main roots of the suffering in life, and with right understanding of meditation practice they will reach certainly the ultimate goal of Buddhism in this very life or in the lives coming.

Chapter V

Conclusion and Suggestion

5.1 The Results of Study

According to the concerned discourse, the *kāyagatāsati* is a Buddhist meditation practice for developing mindfulness in regard to the physical body, which can be effectively applied into both types of practice concerning various prominent aspects of the body. Moreover, such meditation practices have been taught in many discourses, especially in the *Kāyagatāsati Sutta* of *Majjhima Nikāya* in *Suttanta Piṭaka*. But a variety of collections with shorter expositions can also be found in *Saṃyutta Nikāya* and *Aṅguttara Nikāya*. Among these main two versions, one of them considered as a long discourse, dealing with the central realities, such as the Four Noble Truths, namely: (i) The Noble Truth of suffering, (ii) The Noble Truth of the cause of suffering, (iii) The Noble Truth of the cessation of suffering, and (iv) The Noble Truth of the path leading to the cessation of suffering. However, the *Kāyagatāsati Sutta* elaborates these four noble truths in detail as described likewise in the two main *Satipaṭṭhāna Suttas*, parts of which are of relatively less relevance to a meditative context.

Based on the early Canonical Texts and basically recorded in *Tipiṭaka*, the Pali Canon was mentioned that the practice of *Kāyagatāsati* and its application has been broadly contained in relation to the five main *Nikāyas* of *Suttanta Piṭaka* respectively, namely: (i) *Dīgha Nikāya*, (ii) *Majjhima Nikāya*, (iii) *Saṃyutta Nikāya*, (iv) *Aṅguttara Nikāya*, and (v) *Khuddaka Nikāya*. Or alternatively, these *Nikāyas* generally contain, with detail expositions in terms of concerned theories and practical applications.

However, by looking at the post-canonical literature there are two popular book texts in the Buddhist world, i.e., the *Visuddhimagga* (the Path of Purification) by Buddhaghosa Thera, and the *Vimuttimagga* (the Path of Freedom) by Upatissa Thera. These two texts are significantly regarded as the great commentaries to the Pali Canonical Texts, and also as the most important Theravada Buddhist Texts

generally recognized in Theravada Buddhist commentary, in particular by the modern Buddhist scholars. On the other hand, these two text books have basically been regarded as a compendium of the Buddhist philosophy and meditation techniques, and as the greatest of the Buddhist technical encyclopedia of Buddhist meditations, which had extensively drawn from a huge number of *Suttas* in the *Suttanta Piṭaka* as well as their commentaries. By generally recognizing these two commentaries in Buddhism in terms of the meditation theories and practices, the former was well known to the Theravada tradition, while the later, to the Mahayana tradition.

By summing up according to the development of *kāyagatāsati* practice by way of both types of meditation, it requires contemplating upon the mindfulness in relation to the physical body, as basically devided into four elements, as well as thirty-two parts of the body, and moreover reflecting on the repulsiveness of its true nature as it really is.

For the reason that it is the physical form as a source of clinging and attachment, which one can easily be investigated and truly applied into the mental culture and meditation development. As for the other foundations of mindfulness beginning with feelings, their investigation proceeds from the contemplation of the Body. Bodily feelings and mental feelings, sometimes one might investigate the body with mindfulness and right understanding, and distinguishing between the various physical elements and immaterial aggregates, such as feelings, and contemplating there arising and ceasing until we realize that these feelings are the merely mental processes that are neither a self nor soul, neither a person nor a being and to be regarded as neither 'ours' nor 'theirs'.

Once again, the practical of mindfulness occupied with the body. The range of the body contemplations embraces the mindfulness of the breaths, awareness of the postures, clear comprehension of the various activities, analysis of the body into its anatomical parts, analysis of the body into its basic elements; and the contemplation of the various stages of the body's decay and repulsiveness after death. Beginning with the mindfulness of the breathing, it is systematically followed by the four postures, full awareness, foulness of the bodily parts, four elements, four absorptions, the progress of the practice through mindfulness of the body, and finally the benefits highly expected by the mindfulness of the body.

In the initial stage of the mental training, we must try to contemplate on mindfulness of the body into the greater degree of the mental attainment; and by its powerful support so that we can gain the insight into the state of the mind itself as well as other phenomena. Sometimes we are able to recognize the mind that is with or without defilements of greed, hatred and delusion. When our inner strength and mental powers gets increased and gradually developed, then it is enough to investigate the body and the mind as well. By striving in this way we can weaken and attenuate the attachment, clinging, and other mental defilements, and as a result we can brings forth and build up wisdom and strengthens our practical path. This way of practice can be called the 'Path of Power' or 'Fearless Path' through which the mental impurities and other defilements eventually suppressed and completely eliminated. However, we cannot cease in our efforts. Whenever, we pause along the path, and then the *kilesas* (the mental defilements) will take over from there again and again.

Therefore, we have to try our best as possible by means of right and correct understanding in practices based on what has been instructed and studied appropriately. When our practice is steady all the time, then our heart will develop to a higher degree. If the heart is peaceful to a certain level while walking in meditation, sitting in meditation, then we can calm down all the mental impurities instead of building up peace of the mind deeper and stronger as much as possible. When we maintain an even and continuous calm while sitting in meditation, when this tranquil abiding develops and extends into all our normal, everyday movements and activities, then the heart will experience even greater peace.

The practice gradually progresses to the certain level where, through closed investigation, the body is seen with an insight as just four elements of the body, as something loathsome and repulsive. The more the body is seen with insight as unattractive, the more the heart becomes beautiful and bright. The deeper of insight into the repulsiveness of the body, the deeper the happiness arises. As this internal happiness increases, the more profound becomes the insight into not-self. The heart uproots clinging and attachment, as if it has entered another world. This experience can be called the comprehension or realization of the *Dhamma* and leads to the ultimate aim of its true practical application.

By the way, the *kāyagatāsati* practice is the meditation subject occupied with the physical body, which was never before practised

except when The Buddha appeared, and is outside the province of any of the founders of other sects. It has been praised by the Blessed One in various ways in different *Suttas*. One more important thing is that the Buddha addressed with the monks about its development and benefits should be repeatedly practiced and obtained thus:

Monks, when one thing is developed and repeatedly practised, it leads to a supreme sense of urgency, to supreme benefit, to supreme liberation from bondage, to supreme mindfulness and comprehension, to the attainment of insight and version, to a happy life here and now, to the realization of wisdom, emancipation and fruition. And then the Buddha continuously instructs the monks thus: Oh monks, they who savor mindfulness occupied with the body savor the deathless; they who do not savor the mindfulness occupied with the body do not savor the deathless. They who have made the effort in mindfulness occupied with the body have savored or enjoyed the deathless, have not neglected, have not missed it. Those who have made no endeavor in the mindfulness occupied with the body have not savoured the deathless, have neglected and missed it.

In order to completely liberate from the bondage, the suffering of life and to achieve the deathless, the *kāyagatāsati* meditation should be practiced and repeatedly developed and then the great fruits and the great benefits can be attained in return. On the other hand, if a meditator who is successful in development of mindfulness occupied with body, he also gets happiness and fruitfulness of life, of both peacefulnes and sublime of the mind. It is an unadulterated blissful abiding; and it banishes at once and stills even evil unprofitable thoughts as soon as they arise. He will be a conqueror of boredom and delight, and boredom does not conqueror him; he dwells transcending boredom as it really arises. He is a conqueror of fear and dread, and fear and dread do not conqueror him; he dwells transcending fear and dread as they really arise. He is one who bears cold and heat… who endures…. arise bodily feelings that… menacing to life; he comes an obtainer of the four *jhāna* based on the colour, aspect of the head hairs, etc.; and he come to penetrate the six kinds of direct knowledge.

Furthermore, when one develops the *kāyagatāsati* meditation and repeatedly practices, it leads to a supreme sense of urgency, to a supreme benefit, to a supreme liberation from bondage, to a supreme mindfulness and comprehension, to the attainment of insight and vision,

to a happy life here and now, to the realization of wisdom, emancipation and fruit. These are mentioned above as happiness and benefit of practicing the *kāyagatāsati* (the mindfulness occupied with the body).

As a fruitful result, if the meditator who was successful in 'mindfulness occupied with the body', he will get great benefits and great fruit in this life and next, so that he also can give this great benefit indirectly toward others in society by guiding them to the right method of development by way of this meditation subject. In this way, he can help others to attain a supreme peace and happiness as he has experience by himself. Therefore, to live daily life in a society and stay with others, he will be loved and respected in general. Through the successful development of *kāyagatāsati*, he will discover the beneficial benefits for himself with the true meaning of life and he will keep his mind calm and peaceful together with others living in a society. With respect to the right understanding and kindness, he will not do any evil deeds towards others, yet he tries his best to persuade and encourage others to do good, to purify their mind from all kinds of mental defilements, based on what the right and correct understanding and the techniques of practice in daily life, that lead to the highest purpose and ultimate objective of every one's life.

5.2 The Suggestion for Further Research Works

The research work presented here is very limited understanding of the Buddha's teachings compared to the wealth of knowledge found in the Buddhist Canonical Texts; but it may provide an important guideline for meditation practitioners on how to develop meditation in terms of proper *kāyagatāsati* practice. On the other hand, the understanding of *kāyagatāsati* is very significant and helpful in doing any kind of meditation practices as already described, that is to say, the *kāyagatāsati* is one of the ten reflections as described in the *Visuddhi-magga*, which is of forty meditation subjects; and furthermore, the *kāyagatāsati* also has a close interrelation among the other three areas of *satipaṭṭhāna*, known as *kāyānupassanā* (the contemplation on the body).

Additionally, more research on this topic is required to clarify the related terminologies used, in particular the translation of the words from Pali to English often found as problematic cases in explanations. Therefore, this research work, mainly based on the *Kāyagatāsati Sutta,*

requires to be explored at a certain depth or scope to help, or to provide other future researchers and practitioners who wish to comprehend the technical terms used in this work in terms of the development of the *kāyagatāsati* practice. This would ensure that the interpretations have also been reflected on as accurately as possible. for the intended words of the Buddha. Moreover, further future research: it is of course required to explore both levels, theoretical and practical. However, the final and ultimate goal of the teachings of the Buddha is to practice strenuously to liberate oneself from sufferings of life, to attain the Enlightenment, and to realize the internal lasting peace of *Nibbāna*.

Therefore, the aim of this research work presented from the beginning to the end is very important to give the practitioners clarity for guiding their development through this type of meditation subject on mindfulness as regards the body, the *kāyagatāsati* practice. Hopefully, this research work should inspire keen interest for the readers and also the researchers in pursuing an academic research work both relying on the theoretical and experiential levels of knowledge due to the Buddhist meditation found in Buddhist related texts, which can be importantly explored for further future research.

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Appendix A

The English Translation of the *Kāyagatāsati Sutta*[200]

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

2. Now a number of bhikkhus were sitting in the assembly hall, where they had met together on returning from their alms-round, after their meal, when this discussion arose among them: "It is wonderful, friends, it is marvelous, how it has been sad by the Blessed One who knows and sees, accomplished and fully enlightened, that mindfulness of the body, when developed and cultivated, is of great fruit and great benefit."

However, their discussion was interrupted; for the Blessed One rose from meditation when it was evening, went to the assembly hall, and sat down on a seat made ready. Then he addressed the bhikkhus thus: "Bhikkhus, for what discussion are you sitting together here now? And what was your discussion that was interrupted?" [89]

"Here, venerable sir, we were sitting in the assembly hall, where we had met together on returning from our alms-round, after our meal, when this discussion arose among us: 'It is wonderful, friends, it is marvelous, how it has been said by the Blessed One who knows and sees, accomplished and fully enlightened, that mindfulness of the body, when developed and cultivated, is of great fruit and great benefit.' This was our discussion, venerable sir that was interrupted when the Blessed One arrived."

3. "And how, bhikkhus, is mindfulness of the body developed and cultivated so that it is of great fruit and great benefit?

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[200] M III 88-99, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Kandy: BPS, 1995), pp. 949-958.

MINDFULNESS OF BREATHING

4. "Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long'. Breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.' He trains thus: 'I shall breathe in experiencing the whole body [of breath]'; he trains thus: 'I shall breathe out experiencing the whole body [of breath].' He trains thus: 'I shall breathe in tranquilizing the bodily formation'; he trains thus: 'I shall breathe out tranquilizing the bodily formation.' As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned; with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated. That is how a bhikkhu develops mindfulness of the body.

THE FOUR POSTURES

5. "Again, bhikkhus, when walking, a bhikkhu understands: 'I am walking'; when standing, he understands: 'I am standing'; when sitting; he understands: 'I am sitting'; when lying down, he understands: 'I am lying down'; or he understands accordingly however his body is disposed. As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned…that too is how a bhikkhu develops mindfulness of the body. [90]

FULL AWARENESS

6. "Again, bhikkhus, a bhikkhu is one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating or urinating; who acts in full awareness when walking, standing, sitting, falling asleep,, waking up, talking, and keeping silent. As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned…That too is how a bhikkhu develops mindfulness of the body.

FOULNESS-THE BODILY PARTS

7. "Again, bhikkhus, a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus: 'In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lunges, large intestines, small intestines, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.' Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: 'This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice'; so too, a bhikkhu reviews this same body as full of many kinds of impurity thus: 'In this body there are head-hairs…and urine.' As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned…That too is how a bhikkhu develops mindfulness of the body. [91]

ELEMENTS

8. "Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus: 'In this body there are the earth element, the water element, the fire element, and the air element.' Just as though a skilled butcher or his apprentice had killed a cow and were seated at the crossroads with it cut up into pieces; so too, a bhikkhu reviews this same body however it is placed, however disposed, as consisting of elements thus: 'In this body there are the earth element, the water element, the fire element, and the air element.; a she abides thus diligent, ardent, and resolute, his memories and intentions connected with he household life are abandoned…That too is how a bhikkhu develops mindfulness of the body.

THE NINE CHARNEL GROUND CONTEMPLATIONS

9. "Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter, a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.' As he abides thus diligent…That too is how a bhikkhu develops mindfulness of the body.

10. “Again, as though he were to see a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, doge, jackals, or various kinds of worms, a bhikkhu compared this same body with it thus: “This body too is of the same nature, it will be like that, it is not exempt from that fate.’ As he abides thus diligent…That too is how a bhikkhu develops mindfulness of the body. [92]

11-14. “Again, as though he were to see a corpse thrown aside in a charnel ground, a skeleton with flesh and blood, held together with sinews… a fleshless skeleton smeared with blood, held together with sinews…a skeleton without flesh and blood, held together with sinews…disconnected bones scattered in all directions – here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull – a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’ As he abides thus diligent…That too is how a bhikkhu develops mindfulness of the body.

15-17. “Again, as though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the colour of shells…bones heaped up, more than a year old…bones rotted and crumbled to dust, a bhikkhu compares, this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate,’ as he abides thus diligent…That too s how a bhikkhu develops mindfulness of the body.

THE JHANAS

18. “Again, bhikkhus, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion. Just as a skilled bath man or a bath man’s apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it till the moisture wets his ball of bath powder, soaks it and pervades it inside and out, yet the ball itself, does not ooze; so too, a bhikkhu makes the rapture and pleasure born of seclusion [93] drench,

steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasures born of seclusion. As he abides thus diligent…That too is how a bhikkhu develops mindfulness of the body.

19. "Again, bhikkhus, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhana, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. He makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unperveded by the rapture and pleasure born of concentration. Just as though there were a lake whose waters welled up from below and it had no inflow from east, west, north, or south, and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, and pervaded the lake, so that there would be no part of the whole lake unpervaded by cool water; so too, a bhikkhu makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration. As he abides thus diligent…That too is how a bhikkhu develops mindfulness of the body.

20. "Again, bhikkhus, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhana, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' He makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture. Just as in a pond of blue or white or red lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, [94] and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water; so too, a bhikkhu makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture. As he abides thus diligent…That too is how a bhikkhu develops mindfulness of the body.

21. "Again, bhikkhus, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and

abides in the fourth jhana, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright min. just as though a man were sitting covered from head down with a white cloth, so that there would be no part of his whole body not covered by the white cloths; so too, a bhikkhu sits pervading this body with a pure bright mind, so that there is no part of his body unpervaded by the pure bright mind, as he abides thus diligent, ardent. And resolute, his memories and intentions based on the household life are abandoned; with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated. That too is how a bhikkhu develops mindfulness of the body.

PROGRESS THROUGH MINDFULNESS OF THE BODY

22. “Bhikkhus, anyone who has developed and cultivated mindfulness of the body has included within himself whatever wholesome states there are that partake of true knowledge. Just as anyone who has extended his mind over the great ocean has included within it whatever streams there are that flow into the ocean; so too, anyone who has developed and cultivate mindfulness of the body has included within himself whatever wholesome states there are that partake of true knowledge.

23. “Bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Mara finds an opportunity and a support in him. Suppose a man were to throw a heavy stone ball upon a mound of wet clay. What do you think, bhikkhus? Would that heavy ball find entry into that mound of wet clay?” – “Yes, venerable sir.” – [95] “So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Mara finds and opportunity and a support in him.

24. “Suppose there were a dry sapless piece of wood, and a man came with an upper fire-stick, thinking: ‘I shall light a fire, I shall produce heat.’ What do you think, bhikkhus? Could the man light a fire and produce heat by rubbing the dry sapless piece of wood with an upper fire-stick?” – “Yes, venerable sir.” – “So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Mara finds an opportunity and a support in him.

25. “Suppose there were a hollow empty water jug set out on a stand, and a man came with a supply of water. What do you think, bhikkhus? Could

the man pour the water into the jug?" – "Yes, venerable sir." – "So too, bhikkhus, when anyone has not developed and cultivated mindfulness of the body, Mara finds and opportunity and a support in him.

26. "Bhikkhus, when anyone has developed and cultivated mindfulness of the body, Mara cannot find an opportunity or a support in him, suppose a man were to throw a light ball of string at a door-panel made entirely of heartwood. What do you think, bhikkhus? Would that light ball of string find entry through that door-panel made entirely of heartwood?" – "No, venerable sir." – "So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Mara cannot find an opportunity or a support in him.

27. "Suppose there were a wet sappy piece of wood, and a man came with an upper fire-stick, thinking: 'I shall light a fire, I shall produce heat.' [96] What do you think, bhikkhus? Could the man light a fire and produce heat by taking the upper fire-stick and rubbing it against the wet sappy piece of wood?" – "No, venerable sir." – "So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, Mara cannot find an opportunity or a support in him.

28. "Suppose, set out on a stand, there were a water jug full of water right up to the brim so that crows could drink from it, and a man came with a supply of water. What do you think, bhikkhus? Could the man pour the water into the jug?" – "No, venerable sir." – "So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body,, Mara cannot find an opportunity or a support in him.

29. "Bhikkhus, when anyone has developed and cultivated mindfulness of the body, then when he inclines his mind towards realizing any state that may be realized by direct knowledge, he attains the ability to witness any aspect therein, there being a suitable basis. Suppose , set out on a stand, there were a water jug full of water right up to the brim so that crows could drink from it. Whenever a strong man tips it, would water come out?" – "Yes, venerable sir." – "So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body, then when he inclines his mind towards realizing any state that may be realized by direct knowledge, he attains the ability to witness any aspect therein, there being a suitable basis.

30. "Suppose there were a square pond on level ground, surrounded by an embankment, full of water right up to the brim so that crows could drink

from it. Whenever a strong man loosens the embankment, would water come out?" – [97] "Yes, venerable sir." – "So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body…he attains the ability to witness any aspect therein, there being a suitable basis.

31. "Suppose there were a chariot on even ground at the crossroads, harnessed to thoroughbreds, waiting with goad lying ready, so that a skilled trainer, a charioteer of horses to be tamed, might mount it, and taking the reins in his left hand and the goad in his right hand, might drive out and back by any road whenever he likes. So too, bhikkhus, when anyone has developed and cultivated mindfulness of the body…he attains the ability to witness any aspect therein, there being a suitable basis.

BENEFITS OF MINDFULNESS OF THE BODY

32. "Bhikkhus, when mindfulness of the body has been repeatedly practiced, developed, cultivated, used as a vehicles, used as a basis, established, consolidate, and well undertaken, these ten benefits may be expected. What ten?

33. (i) "One becomes a conqueror of discontent and delight, and discontent does not conquer oneself; one abides overcoming discontent whenever it arises.

34. (ii) "One becomes a conqueror of fear and dread, and fear and dread do not conquer oneself; one abides overcoming fear and dread whenever they arise.

35. (iii) "One bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; one endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.

36. (iv) "One obtains at will, without trouble or difficulty, the four jhanas that constitute the higher mind and [98] provide a pleasant abiding here and now.

37. (v) "One wields the various kinds of supernormal power…(*as Sutta 108, §18*)…one wields bodily mastery even as far as the Brahma-world.

38. (vi) "With the divine ear element, which is purified and surpasses the human, one hears both kinds of sounds, the divine and the human, those that are far as well as near.

39. (vii) "One understands the minds of other beings, of other persons, having encompassed them with one's own mind. One understands a mind affected by lust as affected by lust…(*as Sutta 108, §20*)…an unliberated mind as unliberated.

40. (viii) "One recollects one's manifold past lives, that is, [99] one birth, two births…(*as Sutta 51, §24*)…thus with their aspects and particulars one recollects one's manifold past lives.

41. (ix) "With the divine eye, which is purified and surpasses the human, one sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and one understands how beings pass on according to their actions.

42. (x) "By realizing for oneself with direct knowledge, one here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

43. "Bhikkhus, when mindfulness of the body has been repeatedly practiced, developed, cultivated, used as a vehicle, used as a basis, established, consolidated, and well undertaken, these ten benefits may be expected."

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

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Appendix B
Biography of Researcher

Name: Bhikkhu Sumedho Meas Savoeun, **Date of Birth:** 9th May, 1975
Birth Place: In Kampuchea Krom (South Vietnam)
Nationality: Cambodian (Khmer Krom)
Date of Ordination: In 1990 as Sāmaṇera in Kampuchea Krom, and in 1995 as Bhikkhu in Phnom Penh, Cambodia.

Education:
Diploma in Buddhist Education at Buddhikavidyalaya Preah Suramrit, Phnom Penh, Cambodia.

Diploma in Buddha Dhamma and Bachelor of Arts in Buddha Dhamma from International Theravada Buddhist Missionary University (ITBMU), Yangon, Myanmar.

Currently studying in Master of Arts in Buddhist Studies (International Programme) at MCU, Bangkok (since June 2005).

Working Experience:
In 1997, as a founder member of the "Khmer Kampuchea Krom Buddhist Students' Union" based in Phnom Penh, and acted as its active member since then.

In 2006, as a founder member of the "Khmer Krom Buddhist Students' Union" (KKSU) based in Bangkok, and at the present as the president of KKSU in Thailand since then.

At the present, teaching Buddhism in English at various schools (English Programme) in Bangkok since 2007.

Experience in Meditation:
Three long courses, the first time for 30 days in Thanlyin International Meditation Centre near Yangon, Myanmar; the second time for 45 days in Chamaye Mawbe Meditation Centre, and the last time for 30 days as the required course retreat of MCU at Phra Dhammamoli Meditation Center; in Nakhon Ratchasima, Thailand.

Travelling Experience:
Travelling independently to the main Theravada Buddhist countries in the South East Asia.

A Study of the *Kāyagatāsati Sutta* and Related Texts Concerning Buddhist Meditation Practice

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Abstract

The present thesis is a case study with respect to the analytical study based on the *Kāyagatāsati Sutta* of *Majjhima Nikāya*; in particular to study the *Kāyāgatāsati* principles which are closely relevant to other sources appeared mainly in the four *Nikāyas* of the *Suttanta Piṭaka*. This thesis work has remarkably consisted of the following three objectives, namely: (i) To analytically study the concepts of *kāyagatāsati* and related texts to other sources in the Pali Canon, (ii) To study the development of *kāyānupassanā* as an approach to the understanding of its reality, and (iii) To analytically compare and contrast the two relative to *samatha-vipassanā* practices; and apply into the daily life practice so as to achieve its ultimate goal.

The general concepts of *kāyagatāsati* related to other sources as appeared in Buddhist texts either in the Buddhist canonical texts or in the other Buddhist texts, which have been found out for a better understanding in the way of systematic and academic writing. Through studying in detail, this research work has broadly dealt with a large number of Buddhist terminologies, particularly the Pali terms using in this research work, which are partially not found in its discourse that is the *Kāyagatāsati Sutta*. Moreover, through carrying on writing the related items, the relevant sources of the certain Buddhist texts both in the early-canonical texts and the post-canonical literatures have been accordingly referred as well.

The discovered related data have been generally studied from the discourse itself and other sources of the related Buddhist texts

presented in it as an approach to the clear understanding of reality by means of the development of Buddhist meditations (i.e., the tranquility and insight meditation) through the principles of *kāyagatāsati* practice. On the other hand, its significant data have been found in this present work given a clear comprehension as regards the applicable aspects based on its discourse and other related texts, particularly in the other two main discourses of the *Satipaṭṭhāna* described in detail including the contemplation of the physical body (*kāyānupassanā*) used also as a synonymous term of the *kāyagatāsati*. In order to make sure that my exploration and research work in the *Kāyagatāsati Sutta* generally relevant to both theoretical aspects and practical techniques of Buddhist meditations. This research work has noticeably found that the *kāyagatāsati* is basically characterized as various aspects of Buddhist meditation practices, such as the mindfulness of breathing, the bodily postures and daily activities, the four elements of the body, the thirty-two parts of the body, the repulsive nature of the body either internally or externally by way of the nine charnel ground contemplations, etc.

The *kāyagatāsati* practice in a correct way may give rise to lots of benefits, that which have been gained from a suitability of *samatha-vipassanā* development into a daily life of practice. Thus, with the right understanding of its practical technique, as a good result it will give rise to a supreme fruitfulness and leading to the supreme sense of urgency, to the supreme liberation, to the attainment of insight and vision, and to a real happiness of life here and now. Therefore, this present thesis in chapter V has also drawn the suggestions for any research, which will be a useful and beneficial to future research work.

Introduction

Kāyagatāsati Sutta,[1] the Discourse on the 'Mindfulness of the Body,' (the *Sutta* 119, *Majjhima Nikāya*), is one of the Buddhist meditation techniques of mental training, as appeared prominently in the Pāli Canon or *Tipiṭaka*; and it is among all the discourses given by the Buddha and some by his great disciples, consisting of a particular meaning and inspiration in terms of the meditation practice itself. Every

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[1] M III 88-99, Bhikkhu Ñāṇamoli, and Bhikkhu Bodhi, tr., ed., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Kandy: BPS, 1995), pp. 949-958.

discourse was basically tailored by the Buddha to its specific audience, to be useful for their situation and to the level of their capacity for understanding the truths.

Kāyagatāsati is one branch of the mental training dealing fundamentally with the technique of meditation development, i.e., Tranquility Meditation (*samatha-bhāvanā*) and Insight Meditation (*vipassanā-bhāvanā*) – based particularly on the most important part of the discourse named *Mahāsatipaṭṭhāna Sutta* given by the Buddha, as occurs twice in *Suttanta Piṭaka*, known as "*Cattāro satipaṭṭhānā*" meaning "the four foundations of mindfulness"[2], which is generally called "*Ekāyano maggo*" meaning "the only way for the realization of *Nibbāna*"[3], and on the other hand, it is interestingly found in the fact that the term "*kāyagatāsati* (the mindfulness of the body), a word which in *Sutta* usage is synonymous with *kāyānupassanā* (the contemplation of the body)",[4] which is one of the four foundations of mindfulness.

The significant problem of the study as regards the *Kāyagatāsati Sutta* is that whether it can be applied into the practice in terms of *samatha* way or *vipassanā* way; or it may be possible for the practice in both ways. That is the reason why it should be studied thoroughly and in detail to find out the correct way to deal with it in order to get a better understanding in appropriate application based on the *kāyagatāsati* practice.

On the other hand, in the main purpose to study the discourse of *kāyagatāsati* is to do further research for developing a thesis basically to explore the outlines of *Kāyagatāsati Sutta* regarding the various aspects of meditation practices. The main sections as showed separately in the discourse with regard to the mindfulness of the body are presented, i.e., the mindfulness of breathing, mindfulness of different bodily postures, full awareness of various physical activities, contemplation on the bodily parts in its repulsive nature, analysis into its anatomical parts of physical elements, contemplation of the dead body in nine consecutive stages of its physical decay, absorption levels attained from its

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[2] D II 290, Maurice Walshe, tr., **The Long Discourses of the Buddha** (Dīgha Nikāya), (Kandy: BPS, 1995), p. 335.

[3] Ibid.

[4] Bhikkhu Anālayo, **The Satipaṭṭhāna** (The Direct Path to Realization), (Kandy: BPS, 2003), p. 121.

application, progress through mindfulness of the body, and finally the benefits of mindfulness of the physical body.

The considerable importance of *kāyagatāsati* practice may be seen that one has devoted himself to develop and repeatedly practice it; he will surely be liberated from suffering. Historically, during the Buddha's time there were many young monks who had attained the liberation and became the *arahants* (the perfectly worthy ones) by reflecting on the impure parts of the body. One who practices the *kāyagatāsati* (the mindfulness as regards the physical body) is to develop *asubha-saññā* (the notion of loathsomeness) on the body. This loathsomeness of the body leads to dispassion, i.e., the suppression of *rāga* (lust)[5], and it is one of the meditation subjects very suitable for those who are of the nature with *rāga-carita* (the lustful temperament).

In general most ordinary people with lustful nature are very strongly attached to their body as well as to others' bodies by lust and do like or love the beautiful things. That is the main problem causing them to be reborn again and again for a long *saṃsāra*, the round of countless rebirths and deaths, nothing happy and pleasurable but just suffering. Therefore, the best way to suppress that *rāga* and the best remedy to cure the *rāga*-diseases is the *asubha-kammaṭṭhāna*, and it was made a standard or compulsory *kammaṭṭhāna* during the time of the Buddha, especially for young monks.[6]

To develop and practice one thing, that is to say, the meditation subject regarding the mindfulness occupied with the body or reflection on the repulsive natures of the body (*kāyagatāsati*), for sure it will give rise to a great benefit of this present life and the next lives coming as the Buddha said that:

> Monks, one thing, if practiced and made much of, conduces to great thrill, great profit, great security, after the toil, to mindfulness and self-possession, to the winning of knowledge and insight, to pleasant living in this very life, to the realization of the fruit of release by knowledge.[7]

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[5] Mehm Tin Mon, **The Essence of Buddha Abhidhamma,** (Yangon: Mya Mon Yadanar Publication, 1995), p. 363.

[6] Ibid., p. 360.

[7] A I 41, F. L. Woodward, tr., **The Book of the Gradual Sayings** (Aṅguttara Nikāya), (Oxford: PTS, 2000), p. 39.

It is of course to understand more deeply the theoretical level of meditation technique as a main support to or as playing a crucial role in the Buddhist practices, on the other hand to understand clearly even one or a few discourses in the Buddhist Texts is quite sufficient for one who is devout to follow and practice accordingly so as to reach the final goal of Buddhism. However we are required to keep abreast of the theory and practice and go together so that we will be able to practice effectively and succeed in our aspiration gained from the correct understanding and proper practice. Therefore, the discourse on *kāyagatāsati* will be studied in detail as one part of the understandings, and to investigate the relevance of these frameworks by tracing it back to what the Buddha said in his teachings as noted in the Pali Canonical Texts.

Objectives of the Research

- To analytically study the concepts of *kāyagatāsati* and related texts to other sources in the Pali Canon.
- To study the development of *kāyānupassanā* as an approach to the understanding of its reality.
- To analytically compare and contrast the two relative to *samatha-vipassanā* practices; and apply into the daily life practice so as to achieve its ultimate goal.

Methodology of the Research

This present study will be a documentary research. This research methodology will be divided into four stages as follows:

-Definition of the term *kāyagatāsati*; the collecting data relating to the term *kāyagatāsati* from the four main *Nikāyas* of *Suttanta Piṭaka*, namely: *Dīgha Nikāya, Majjhima Nikāya, Saṃyutta Nikāya* and *Aṅguttara Nikāya*

Relating to the scope of my thesis, the research will basically be focusing on the relevant discourses in the Pali Canon. Furthermore, *Abhidhamma Piṭaka*, Commentaries, and Sub-commentaries will be more

examined as well. The selected material sources of English translations will be used, namely: (1) Wisdom Publications or Buddhist Publication Society; and (2) Rhys Davids, Pali Text Society.

- Significance of the *kāyagatāsati* practice with respect to its applied techniques. The collected data are selected from four *nikāyas* in terms of *kāyagatāsati* concept, and its applied techniques in the development of meditation as regards the same procedure as above.

- How the application of *kāyagatāsati* is practiced into the meditation techniques in Theravada Buddhism. The collected data based on the secondary sources on the practice of *kāyagatāsati* from major meditation traditions, particularly the popular technique of the Most Venerable Mahāsī Sayādaw's Meditation Practice, which is being practiced worldwide at the present time.

- The conclusions, discussions, and identifying the significant results and suggestions for further research.

The Results of Research

According to its present discourse, the *kāyagatāsati* is one of Buddhist meditation practices through developing the mindfulness as regards the physical body, which can be effectively applied into both types of practice concerning with various prominent aspects of the body. Moreover, such a kind of this meditation practice has been instructed in many discourses, especially in the *Kāyagatāsati Sutta* of *Majjhima Nikāya* in *Suttanta Piṭaka*. But a variety of collections with shorter expositions can also be found in *Saṃyutta Nikāya* and *Aṅguttara Nikāya*. Among these main two versions, one of them considered as a long discourse has dealt with the central realities, such as the Four Noble Truths, namely: (i) The Noble Truth of suffering, (ii) The Noble Truth of the cause of suffering, (iii) The Noble Truth of the cessation of suffering, and (iv) The Noble Truth of the path leading to the cessation of suffering. However, the *Kāyagatāsati Sutta* elaborates these four noble truths in detail as described likewise in the two main *Satipaṭṭhāna Suttas*, parts of which are of relatively less relevance to a meditative context.

Based on the early Canonical Texts and basically recorded in *Tipiṭaka*, the Pali Canon was mentioned that the practice of *Kāyagatāsati*

and its application has been broadly contained in relation to the five main *Nikāyas* of *Suttanta Piṭaka* respectively, namely: (i) *Dīgha Nikāya*, (ii) *Majjhima Nikāya*, (iii) *Saṃyutta Nikāya*, (iv) *Aṅguttara Nikāya*, and (v) *Khuddaka Nikāya*. Or alternatively, these basical *Nikāyas* have generally contained with detailed expositions in terms of its concerned theories and practical application.

However, by looking at to the post-canonical literatures there are two popular book texts in the buddhist world, i.e., the *Visuddhimagga* (the Path of Purification) by Buddhaghosa Thera, and the *Vimuttimagga* (the Path of Freedom) by Upatissa Thera, are significantly regarded as the great commentaries to the Pali Canonical Texts, and also as the most important Theravada Buddhist Texts generally recognized in Theravada Buddhist commentary, in particular by the modern Buddhist scholars. On the other hand, these two text books have basically been regarded as a compendium of the Buddhist philosophy and meditation techniques, and as the greatest of the Buddhist technical encyclopedia of Buddhist meditations, which had extensively drawn from a huge number of *Suttas* in the *Suttanta Piṭaka* as well as their commentaries. By generally recognizing these two commentaries in Buddhism in terms of the meditation theories and practices, the former was well known to the Theravada tradition, while the later, to the Mahayana tradition.

By summing up according to the development of *kāyagatāsati* practice by way of both types of meditation, it requires contemplating upon the mindfulness in relation to the physical body, as basically devided into four elements, as well as thirty-two parts of the body, and moreover reflecting on the repulsiveness of its true nature as it really is.

For the reason that it is the physical form as a source of clinging and attachment, which one can easily be investigated and truly applied into the mental culture and meditation development. As for the other foundations of mindfulness beginning with feelings, their investigation proceeds from the contemplation of the Body. Bodily feelings and mental feelings, sometimes one might investigate the body with mindfulness and right understanding, and distinguishing between the various physical elements and immaterial aggregates, such as feelings, and contemplating there arising and ceasing until we realize that these feelings are the merely mental processes that are neither a self nor soul, neither a person nor a being and to be regarded as neither 'ours' nor 'theirs'.

Once again, the practical of mindfulness occupied with the body. The range of the body contemplations embraces the mindfulness of the breaths, awareness of the postures, clear comprehension of the various activities, analysis of the body into its anatomical parts, analysis of the body into its basic elements; and the contemplation of the various stages of the body's decay and repulsiveness after death. Beginning with the mindfulness of the breathing, it is systematically followed by the four postures, full awareness, foulness of the bodily parts, four elements, four absorptions, the progress of the practice through mindfulness of the body, and finally the benefits highly expected by the mindfulness of the body.

In the initial stage of the mental training, we must try to contemplate on mindfulness of the body into the greater degree of the mental attainment; and by its powerful support so that we can gain the insight into the state of the mind itself as well as other phenomena. Sometimes we are able to recognize the mind that is with or without defilements of greed, hatred and delusion. When our inner strength and mental powers gets increased and gradually developed, then it is enough to investigate the body and the mind as well. By striving in this way we can weaken and attenuate the attachment, clinging, and other mental defilements, and as a result we can brings forth and build up wisdom and strengthens our practical path. This way of practice can be called the 'Path of Power' or 'Fearless Path' through which the mental impurities and other defilements eventually suppressed and completely eliminated. However, we cannot cease in our efforts. Whenever, we pause along the path, and then the *kilesas* (the mental defilements) will take over from there again and again.

Therefore, we have to try our best as possible as we can do by means of right and correct understanding in practices based on what has been instructed and studied appropriately. When our practice is steady all the time, then our heart will develop to a higher degree. If the heart is peaceful to a certain level while walking in meditation, sitting in meditation, then we can calm down all the mental impurities in stead of building up peace of the mind deeper and stronger as much as possible. When we maintain an even and continuous calm while sitting in meditation, when this tranquil abiding will develop and extend into all our normal, everyday movements and activities, and the heart will experience even greater peace.

The practice will get gradual progresses to the certain level where, through closed investigation, the body is seen with an insight as just four elements of the body, as something loathsome and repulsive. The more the body is seen with insight as unattractive, the more the heart becomes beautiful and bright. The deeper of insight into the repulsiveness of the body, then the deeper the happiness arises, and as this internal happiness getting increased, the more profound becomes the insight into not-self. The heart uproots clinging and attachment. It is as if it has entered another world. This experience can be called the comprehension or realization of the *Dhamma* and leading to the ultimate aim of its true practical application.

By the way, the *kāyagatāsati* practice is the meditation subject occupied with the physical body, which was never before practised except when The Buddha appeared, and is outside the province of any of the founders of other sects. It has been praised by the Blessed One in various ways in different *Suttas*. One more important thing is that the Buddha addressed with the monks about its development and benefits should be repeatedly practiced and obtained thus:

Monks, when one thing is developed and repeatedly practised, it leads to a supreme sense of urgency, to supreme benefit, to supreme liberation from bondage, to supreme mindfulness and comprehension, to the attainment of insight and version, to a happy life here and now, to the realization of wisdom, emancipation and fruition. And then the Buddha continuously instructs the monks thus: 'Oh monks, they who savor mindfulness occupied with the body savor the deathless; they who do not savor the mindfulness occupied with the body do not savor the deathless. They who have made the effort in mindfulness occupied with the body have savored or enjoyed the deathless, have not neglected, have not missed it. Those who have made no endeavor in the mindfulness occupied with the body have not savoured the deathless, have neglected and missed it.

In order to completely liberate from the bondage, the suffering of life and to achieve the deathless, the *kāyagatāsati* meditation should be practiced and repeatedly developed and then the great fruits and the great benefits can be attained in return. On the other hand, if a meditator who is successful in development of mindfulness occupied with body, he also gets happiness and fruitfulness of life, of both peacefulnes and sublime of the mind. It is an unadulterated blissful abiding; and it banishes at once

and stills even evil unprofitable thoughts as soon as they arise. He will be a conqueror of boredom and delight, and boredom does not conqueror him; he dwells transcending boredom as it really arises. He is a conqueror of fear and dread, and fear and dread do not conqueror him; he dwells transcending fear and dread as they really arise. He is one who bears cold and heat… who endures…. arise bodily feelings that… menacing to life; he comes an obtainer of the four *jhāna* based on the colour, aspect of the head hairs, etc.; and he come to penetrate the six kinds of direct knowledge.

Furthermore, when one develops the *kāyagatāsati* meditation and repeatedly practices, it leads to a supreme sense of urgency, to a supreme benefit, to a supreme liberation from bondage, to a supreme mindfulness and comprehension, to the attainment of insight and vision, to a happy life here and now, to the realization of wisdom, emancipation and fruit. These are mentioned above as happiness and benefit of practicing the *kāyagatāsati* (the mindfulness occupied with the body).

As a fruitful result, if the meditator who was successful in 'mindfulness occupied with the body', he will get a great benefit and great fruit in this life and next, so that he also can give this great benefit and great benefit indirectly toward others in a society by guiding them to the right method of development by way of this meditation subject. On this way, he can help others to attain a supreme peace and happiness as like he has got experiences by himself. Therefore, to live a daily life in a society and stay with others surrounding he will be loved and respected in general. Through a successful development of *kāyagatāsati*, he will discover the beneficial benefits for himself with the true meaning of life and he will keep his mind calm and peaceful together with others living in a society, likewise. With respect to the right understanding and kindness, he will not do any evil deeds towards others, yet he trise his best to persuade and encourage others to do good, to purify their mind from all kinds of mental defilements, based on what the right and correct understanding and the techniques of practice in daily life, that leads to the highest purpose and ultimate objective of every one's life.

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